

'65 Momentous Religion Year

By Religious News Service

The year 1965 was one of the momentous religious years of this century. In unprecedented numbers, clergy and laity emerged from their churches and synagogues to confront, actively, the world's problems of war, peace, race and poverty. It was the year when:

—Pope Paul VI, 68, the first reigning pontiff to set foot in the New World, made a one-day visit to New York, on Oct. 4, to appeal for peace at the United Nations.

—Amidst a deepening Vietnam war, Christian leaders re-examined conscientious objection in a nuclear age.

—Thousands of white Protestant, Catholic and Jewish leaders marched, demonstrated, and were willing to die for racial justice in South and North.

—Interreligious dialogue permeated virtually all religious sectors of a politically tangled world.

—The renewalist Second Vatican Council, the 21st council in 2,000 years of Catholic history, ended after four yearly sessions and 16 promulgated decrees.

—Anti-poverty legislation in the U. S. brought about re-examinations of traditional "separation of church and state" arguments against federal aid for church-related schools and institutions. Under the U. S. Elementary and Secondary Education Act, assistance was made available

to children from families of less than \$2,000 annual income. And many churchmen administered anti-poverty funds in Appalachia, Harlem, Mississippi and elsewhere.

Pope Paul's peace mission to the U.N. dramatically symbolized a major theme of the two-year pontificate of the much-traveled Pope, the first in history to get around by plane and helicopter.

"No more war, war never again!" he urged in French in his historic U.N. speech. His appearance followed up a Pacem in Terris (Peace on Earth) convocation in New York in February, where 2,000 church and international leaders examined the late Pope John XXIII's encyclical of that title. Pope Paul also issued a peace plea in an encyclical letter entitled Mensa Maio (In the Month of May).

The Pope's fervent U.N. appeal was widely praised. But it was also criticized for a reference opposing artificial birth control which some deemed out of place in an essentially political context.

The Catholic leader's 14-hour 24-mile tour, during which he also talked peace to President Johnson, came just as the Vietnam crisis jarred the consciences of many U. S. churchmen, both those for and against American intervention. Pacifists marched and students burned draft cards. Two demonstrators died as human torches: Nor-

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Curriculum, Growth Plans Previewed

NASHVILLE (BP)—The top executives and most of the associates for each of the Baptist state conventions got a double-feature preview here of two new programs that will be going on at the churches in their states beginning in October of 1966.

The occasion was the annual session of Baptist state executive secretaries, their department heads, and associates, meeting at the Southern Baptist Sunday School Board here.

Top-level officials of the Sunday School Board conducted a detailed briefing for the state workers on the two new programs the board is projecting in 1966 to help the 33,000 Baptist churches in the convention.

First, the state workers got a detailed analysis of the Life and Work Curriculum, a new plan which will correlate and coordinate the subjects of study of the Sunday School, Training Union, music ministries, Brotherhood and Woman's Missionary Union

(WMU) organizations. Then, they saw the preview of a new program called "The Church Growth Plan," in which a church would seek to reach all its prospects by having a special emphasis on reaching adults in its Sunday School and other organizations.

Both the Life and Work Curriculum and the Church Growth Plan will be offered on an optional basis to Baptist churches as recommended programs beginning in October, 1966.

During the presentations to the state workers, more than a dozen Sunday School Board leaders pledged their allegiance to the two new programs, saying they were totally committed to them.

They asked the state workers to do everything possible to help promote the programs and make them more effective.

State workers were enthusiastic in their reception of the plans. Some called the new Life and Work Curriculum "long overdue."

Under the Life and Work Curriculum, each of the teaching organizations of the church would provide coordinated and related lesson courses.

The Sunday School would teach the Biblical revelation as the basis and foundation for all the related studies of the other organizations — Training Union, Brotherhood, WMU, and music. Training Union would train church members for action, and the

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\$6,000 Sought For W. C. Morgan Memorial Organ

By Anne Washburn McWilliams

One night last fall Hurricane Betsy churned in a wind-maddened path across the grounds of Gulfshore Assembly. What the storm didn't smash, it soaked, and the swirling waters damaged the assembly's organ, practically beyond repair.

The Music Department of the Mississippi Baptist Convention Board, Dan C. Hall, secretary, has set a goal to raise \$6,000 during January, toward the purchase of a new organ for Gulfshore. This instrument, already on order, the department proposes to dedicate as a memorial to the late W. C. Morgan, secretary of the Music Department from 1949 until his death in 1964.

Liberal trade-in allowance on the damaged organ, plus \$1800 already in the Morgan Memorial Organ Fund, leaves a balance of approximately \$6,000 needed to buy the new instrument.

"The new Allen organ, Model TC 4, which includes setteeboard, carillon, harp, bells, celeste strings, full pedalboard, and four tone cabinets, will be unveiled at the first opportunity, probably in February," says Hall.

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Federal Aid Top Baptist Story

By the Baptist Press

News concerning federal aid to church-related institutions has been voted the top Southern Baptist story of the year by Baptist news editors throughout the nation.

The issue of church-state separation involved in federal aid to church institutions overwhelmingly topped the list of ten most significant Baptist news events of the year in balloting conducted by the Baptist Press, news serv-

ice of the Southern Baptist Convention.

Nineteen out of 32 ballots ranked the federal aid issue as number one. Under the scoring system on the ballot-

ing, the federal aid story received a total of 289 points.

Ranked second, with 228 points, was news developing from the Baptist World Congress meeting in Miami

Beach, Fla., where W. R. Tolbert of the Republic of Liberia was elected the first Negro president of the world-wide Baptist organization.

Third place went to stories

reporting the imprisonment and trial of two Southern Baptist missionaries to Cuba, along with 51 Cuban nationals, on charges of espionage and illegal currency exchange. The Cuban missionary imprisonment story rated 197 points.

Southern Baptist progress in improving race relations was voted the fourth top story of the year, receiving 170 points.

Fifth on the tally was news coming out of the Southern Baptist Convention's annual session, in Dallas, with 155 points.

Other Baptist news stories ranked in order in the top ten list included: record year of giving tops SBC budget (6th); SBC missionaries appointed by Foreign Mission Board passes 2,000 - home missionaries total 2,500 (7th) Vati-

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Young Men To Meet

Twin young men's Christian Life conferences have been scheduled for the state in January. It has been announced by Rev. Elmer Howell, Brotherhood secretary.

One for north Mississippi will be held at the First Church, Winona, Jan. 14 while the meeting for south Mississippi will be conducted Jan. 28 at Magnolia Street Church in Laurel.

Several hundred Baptist boys, 15-17 years of age, are expected to attend each meeting.

Each program will begin with registration at 5:15 p.m. and adjourn at 8:30 p.m. It will include a conference period, special feature, banquet, sing-along and a closing mission message.

The closing mission speaker for the Winona meeting will be Rev. David Mayhall, missionary to Nigeria with the speaker for the Laurel meeting to be Rev. Curtis Askew, missionary to Japan.

Other program personalities will include Rev. C. W. Applewhite, missionary to Indonesia; Rev. Roy Collum, pastor of First Baptist Church, Philadelphia; Rev. J. P. Gilbert, missionary to Ecuador; Rev. Ralph B. Windef, director of Baptist student work.

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Review Asked Of Gideon Ruling

DOYLESTOWN, Pa. (EP)—The Centennial Joint School District here has asked Bucks County Court to review a 1964 decision banning distribution of New Testaments provided by Gideons International to public school students who requested them.

Opponents of "gift Bibles" contend the offering of the testaments would be subtle form of coercion to make students accept them.

The earlier ruling noted that the King James Version involved in the offering might be acceptable to Protestants, but would not be to Roman Catholics, Jews or atheists.

Have you provided for an enduring gift for ALL you love through a will which reflects God's will? JANUARY IS MAKE YOUR WILL MONTH

STATE BAPTISTS NOW NUMBER 503,334

Christians Urged To Make A Will

Membership in the churches of the Mississippi Baptist Convention has passed the half-million mark for the first time in history, according to figures currently released by Dr. Chester L. Quarles, state Baptist executive secretary-treasurer.

The figures, taken from the associational letters for the associational year 1964-65, reveal that Mississippi Baptists now number 503,334, compared to 497,354 the previous year.

Gains were recorded also in total giving to all causes, in mission contributions and in value of church property but minor losses were registered in other phases of work.

A total of \$3,000,923 was given to the Cooperative Program, the life-line of the denomination's mission program, a gain of \$198,567 or 7.1% over the \$2,802,356 given the previous year.

Total mission gifts, including Cooperative Program and designated contributions, reached \$4,719,806, a gain of \$327,496 or 7.5% over the \$4,392,310 given the year previous.

Total receipts for all causes reached \$28,155,080, a gain of \$2,415,144 or 10.9% over the \$25,739,936 contributed the previous year.

The per capita contribution to all causes was \$55.24, a gain of \$3.49 or 6.7% over the \$51.75 given the year previous.

While Cooperative Program receipts for the past year increased over the previous year, Dr. Quarles said the Cooperative Program percentage of total gifts showed a slight decrease of 2%.

The value of church property totaled \$129,101,782, a gain of \$3,908,662 or 3.1% over the prior year's value of \$125,193,120.

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The picture above is designed to depict the love and concern of Christian parents for their children, and to indicate their love for ALL the causes of Christ dear to them. It suggests that through a properly prepared will Christians can make provision for their children and at the same time make a lasting investment in the missionary and educational causes of Christ by remembering them in their wills.

The picture reminds us that January in the Southern Baptist Convention and state convention calendars is "Make Your Will Month." The Mississippi Baptist Foundation and the Stewardship Commission of the Southern Baptist Convention cooperate in making materials available to the churches for the promotion of the emphasis. Excellent free materials which explain the work of your state foundation are available upon request from the foundation office.

The Stewardship Commission has developed a plan and the materials for use in conducting a Christian wills and trusts emphasis in a church. The emphasis can be observed at any time during the year. However, much help will come to the churches through articles, photographs, and art work appearing in state papers and convention-wide publications during January.

Materials for the emphasis may be ordered from the Stewardship Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219. Church leaders should feel free to write to the Commission for a list of titles and prices of the materials available.

Dr. Harry Lee Spencer, P. O. Box 530, Jackson, Miss., is executive secretary of the Mississippi Baptist Foundation, which is ready to assist in the making of wills.

Knoxville Church Burns

KNOXVILLE, Tenn. (BP)—An arsonist set fire to the main sanctuary of the Broadway Baptist Church here, causing a Christmas Eve blaze that completely destroyed the auditorium.

The pastor, Lewis E. Rhodes, estimated damages at about \$500,000. He expects insurance to cover most of the loss.

Flames leaped over 100 feet into the air during the blaze, which went out of control before firemen arrived. It took nearly five hours to extinguish the fire.

A week following the fire, officers were searching for a 14-year-old youth with a known record of arson who was seen at the church during the fire. The pastor said officers suspect others might have been involved.

"Whoever did this must have been sick," Rhodes said. "We're fairly certain it was not someone who was trying to get back at the church, he added.

Rhodes said that the church has a wonderful spirit and is moving forward to rebuild as soon as possible.

"We've lost a church building, but not a church," he said. "Sacrifice will be required, but our people will pay the price."

He said numerous churches and individuals have indicated a desire to help, including a Catholic priest from Memphis who stopped by with a small offering.

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Nashville Will Host Conference On Church-State

NASHVILLE, Tenn. (POAU)—Delegates from more than 30 states, some from as far away as California, are expected to attend the 18th National Conference on Church and State here Feb. 22-23.

The annual conference is sponsored by Americans United for Separation of Church and State. Headquarters are in Washington, D. C.

Addresses and discussions will center around such topics as Federal aid for churches and church-related institutions, the so-called "child-benefit theory" of Government aid to church schools, religious liberty at Vatican Council II, tax-supported bus transportation for parochial school pupils, the courts and church-state separation.

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LIBERTY STATEMENT FEATURED—

Vatican Council II Adjourns

EDITOR'S NOTE: For the last three of the four annual sessions of Vatican Council II the Washington-regional editor of Baptist Press was in Rome as news reporter to cover the Council. The following is his wrap-up story on the Council that adjourned on December 8.)

By W. Barry Garrett
VATICAN CITY (BP)—From a Baptist point of view, Vatican Council II climaxed its four years of annual sessions by its declaration on religious liberty. However, other actions of the Council also will affect Baptists, as well as Protestantism as a whole. Upon adjournment of the

Council on Dec. 8 Pope Paul VI decreed an "extraordinary jubilee" for the first five months of 1966, to be observed by Roman Catholics around the world. An object of this jubilee is to teach Catholics what was done at Vatican Council II and to seek support for the reforms that are intended.

Sixteen documents were promulgated by the Council, but all of the effects of the assembly are not to be found in these decrees and declarations. Often the "intangibles" are as significant as the official actions. The full impact of the Council, of course, must await the passage of time. Meanwhile, we

cannot ignore the obvious.

After weathering four years of furious storms on the subject, the Council finally, by a vote of 2308 to 70, declared that all persons and religious groups have the right of religious liberty. This is a new and official teaching of the Roman Catholic Church.

The declaration is summed up in this paragraph: "This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such ways that no one is to be forced to act in a manner

contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits."

The Council declared that "the right to religious freedom has its foundation in the very dignity of the human person." This represents a basic shift from their former view that only truth has rights but error has no rights.

Although this new teaching of the Roman Catholic Church represents a reversal of its historic position and offers much hope for religiously oppressed minorities in Catholic dominated countries, it did not go as far as many had

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MORGAN-CARVER LIBRARY
S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

Chafin Speaks To Student Workers

NASHVILLE — State directors of student work at their annual December meeting at the Sunday School Board in Nashville were given a critique of the contemporary student scene by Dr. Kenneth Chafin.

"If student leaders are not careful, they will not be aware of where the real fighting is in today's revolution," said Dr. Chafin, associate professor of the Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary, Louisville.

In the area of race, he said, "The legal battles are already won—it is the social battles which must be fought."

Regarding the issue of war and peace, Dr. Chafin said: "It is not Quaker ministers who have raised the question of war and peace, it is the students."

Dr. Chafin pointed out that among the college peace demonstrators there is truth and dedication to truth that is disturbing to those who do not understand it.

"Where race has been the key word in the last decade in the student world, war and peace may well be the issue in the next decade," said Dr. Chafin.

Curriculum . . .

(Continued from page 1)
laymen's and women's organizations would teach missions related to Life and Work.

Seven new Sunday School quarterlies and four Training Union quarterlies will be produced for the new Life and Work Curriculum.

Churches will decide if they will continue the Uniform Lesson Series curriculum for Sunday School presently being used for adults and young people, or if they will use the new Life and Work Curriculum.

Training Union will offer the Christian Training Curriculum for young people and adults for use by churches which choose the Uniform Lesson Series in Sunday School.

Brotherhood, WMU, and music materials will all be keyed to the Life and Work program, and no alternate curricula will be offered after October of 1966.

Although the study plans will be related, each organization's lessons will be distinctive, aimed at specific audiences and purposes.

Under the old curriculum, each of the organizations had its own separate study. There was little correlation or related lessons giving unity to the entire church study.

Correlation, the big word in Life and Work Curriculum, was also often repeated when the Church Growth Plan was presented to the state workers.

The Church Growth Plan actually is a correlated continuation of the Adult Thrust, now in its second year. Although the major emphasis of the plan is in the Sunday School, all of the other church organizations are involved.

It is designed to help a church reach its prospects, thus inducing church growth, by emphasizing the age group which is weakest—adults. Research revealed that most of the members of the Sunday School are children. If the church can enlist more adults, then growth in the other age groups should naturally follow, the plan suggests.

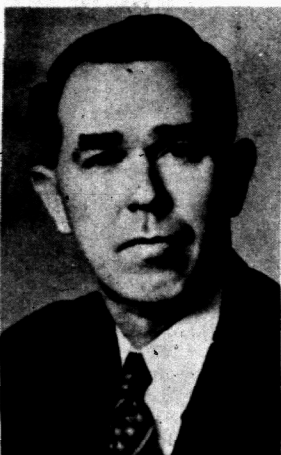
The basic strategy of the plan is to concentrate on reaching adults as the strategy for reaching persons of every age group.

Each quarter, the emphasis would be on a different group of adults. During the first quarter, for example, the plan would seek to reach "men who are unsaved and have no connection with the church." The next quarter, the Sunday School would seek to enlist "men whose wives and/or children are enrolled in Sunday School" but who are not personally involved.

In concluding the double-feature presentation to the state leaders, the director of the board's education division, W. L. Howse, said that the underlying purpose of both new programs "is to glorify God and better carry on the work of Christ."



FIRE GUTS SANCTUARY: Christmas spirit dampened: A Christmas eve fire, apparently ignited by a "sick-minded arsonist," gutted the sanctuary of the Broadway Baptist Church in Knoxville, Tenn., causing \$500,000 damage and leaving the brick church in smoldering ruins. The fire blazed for five hours, with flames shooting as high as 100 feet into the air. The total church property was adequately covered by insurance, pastor Lewis E. Rhodes said. (BF Photo)



W. C. MORGAN

\$6,000 Sought . . .

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ably February or March. Mrs. W. C. Morgan will participate in the unveiling ceremony," states Mr. Morgan. "An appropriate plaque will be provided for the organ console," he continues. "Also a dedication service and several organ recitals are being considered for various times during 1966. The organ will, of course, be available for use by all groups meeting at the assembly."

Mr. Morgan often pointed to the importance of a good organ for Gulfshore. He believed wholeheartedly in the value of the music ministry through the churches. Many who remember his enthusiasm for music, many who were his friends, will want to contribute to this organ fund.

Eyes twinkling merrily under bushy brows, Mr. Morgan would often repeat his motto: "Line upon line, precept upon precept." He always said that little by little a job could be done. (And penny upon penny, dollar upon dollar, this organ can be bought).

The crash of symbols sounded for him when a great crowd gathered for a music festival or for an especially good music week at Gulfshore.

Native of Perry County, Mr. Morgan graduated from Mississippi College, Southwestern Seminary, and Chicago's Vandercook College of Music. Before he left the latter, he had learned to play 27 instruments, among them the trombone, the piano, and the organ.

He married Kate Durham Polk in a Louisiana city appropriately called Alto, and they had one daughter, Joy, who is now Mrs. Jewell A. Davis of Maryland.

Taught Music
Mr. Morgan taught music at several high schools over the state and also at Copiah-Lincoln Junior College. For a while, he was education director at Crystal Springs, and then music minister at First Church, Vicksburg. In 1947, he began work at the Baptist Building for the Training Union Department. A short time later, when Luther Harrison, secretary of the state Music Department, was accidentally

Vatican Council . . .

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hoped.

It insists that the "one true religion subsists in the Catholic and apostolic church," and that all men are bound to seek the truth concerning God and his church, and when this truth is found to embrace it and to hold fast to it. Nevertheless, no coercion is to be used to achieve this end.

It fails to recognize the contradiction between approving an established state church and the freedom of religion for all men. Nowhere does the declaration advocate the separation of church and state.

In its emphasis on freedom in education the Council advocates a position that leaves the door open for public tax aid to parochial schools. The declaration fails to take into account adequately the rights of children and could be interpreted as support for public schools as well as education in totalitarian societies. It said:

Rights Violated
"The rights of parents are violated if their children are forced to attend lessons or instruction which are not in agreement with their religious beliefs, or if a single system of education, from which all religious information is excluded is imposed upon all."

The neutrality and incompetency of government in religious matters is overlooked by the Council in this statement: "Government, therefore, ought indeed to take account of the religious life of the citizenry and show it favor, since the function of government is to make provision for the common good."

The limitations on freedom suggested by the Council could result in the restriction of religious liberty under certain circumstances. The limitations of freedom are to be imposed when the common welfare, the public peace and the public morality are endangered.

Among other decrees and declarations of the Council of

drowned, Mr. Morgan added music to his Training Union work. Late in 1940 he was elected secretary of the Music Department, and this department experienced steady growth under his leadership.

When he "laid down his baton" on March 13, 1964, it was following his fourth heart attack in a four-year period. In spite of his illness, he loved his work so much that he refused to give it up, even though it might mean his life. He was willing to give unreservedly of himself to promote it. As Mrs. Morgan later said, "He sang himself into the Heavenly Choir."

If you wish to make a dream of Claude Morgan's live on at Gulfshore, make your contribution to the Morgan Memorial Organ Fund, P. O. Box 530, Jackson, Mississippi.

Knoxville . . .

(Continued from page 1)
A Jewish Rabbi in Knoxville offered the use of their temple as a temporary place for the Broadway church to hold worship services, he added. The congregation decided to meet, however, in a large, partially enclosed area under the church's Pollard Building used as parking space.

On Christmas day following the fire the previous day, electrical heating was installed in the temporary worship site, and the walls were sealed up. About 900 members of the church gathered the following Sunday to worship.

Started New Pulpit
Rhodes said that the church hopes to begin construction on a new sanctuary in several months after an insurance settlement, appointment of a building committee, and approval of architects plans.

The fire apparently started near the pulpit in the older sanctuary, according to Knoxville Fire Inspector Glenn Underwood.

Underwood said the arsonist apparently tried to start the fire in a newer, fireproof educational building. Failing, the arsonist probably went to the older sanctuary.

special concern to Baptists include: The Church in the Modern World, Divine Revelation, On Non-Christian Religions, Ecumenism, and the Apostolate of the Laity.

The constitutions on the Church and the Liturgy as well as other decrees have to do with the "internal" structure and work of the Catholic Church. But even these have undertones and will produce by-products that will affect the rest of the Christian world.

Among the "intangible" results of the Vatican Council on the Baptist movement can be mentioned the following: Others will become evident as the effectiveness or ineffectiveness of the Council becomes more certain.

1. We must re-examine the motivations for our Christian witness. Are we moved by the Spirit and love of God, or are we impelled by fear and the challenges of intercreedal conflict? We must maintain our position in the world on the basis of the merit of our message, principles and performance. Noise, ignorance, misrepresentation and half-truths will not be effective in a clear Christian witness.

2. The polemics of the era following the Council of Trent came to an end with Vatican Council II. The encounter between Roman Catholicism and other Christian faiths now must be conducted on a higher level.

3. Concern for the whole man, for meeting human need, whatever they are and wherever they may be found, will be a growing challenge to all Christians to proclaim and practice a whole gospel.

Council's Actions Said To Be 'Success-Failure'

WASHINGTON, D. C. (POAU)—Actions of the recently concluded Vatican Council II in areas of church-state relations have been characterized by a national authority in the field as including both successes and failures.

C. Stanley Lowell, editor-in-

Federal Aid . . .

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can Council II meets (and stories developing from it). (8th)—SBC approves hemisphere-wide crusade in 1969. (9th)—and Hurricane Betsy hits Baptist churches in Louisiana, New Orleans Seminary (10th).

Five editors picked the Baptist World Congress meeting as the number one story of the year, and four others voted SBC progress in race relations as the top story. Two selected the Convention in Dallas, and two others picked the imprisonment of Cuban Missionaries, Herbert Caudill and David Fite as the top story of the year.

Barely edged out of the top ten list was coverage of the resignation of two professors at Southeastern Baptist Theological Seminary over differences in theological views. The "Southeastern Seminary story" got 49 points, compared to 51 votes to number ten, Hurricane Betsy's damage to Baptist churches and New Orleans Seminary.

Tied for twelfth was: a new health benefit plan being offered during 1965 by the SBC Annuity Board, and stories covering the refusal of a Baptist association in Arkansas and the Arkansas Baptist State Convention to seat messengers from the First Baptist Church of Russellville, Ark., because of that church's practice of "alien baptism."

Rounding out the top 15 were: (13th) "two mission agencies launch new Journeyman and US-2 programs," (14th) "Home Mission Board reorganizes staff, Rutledge leads in projecting new programs," and (15th) "plea presented for 5,000 SBC foreign missionaries."

Biggest story of the year—the federal aid issue—actually was not one story but numerous developments all involving the same basic issue.

Southern Baptists grappled with their "traditional view" of church-state separation during 1965 as they had never done before, commented one editor.

During 1965, Baptist educators called for a more liberal view on the federal aid question, asking permission for Baptist schools to accept federal loans and grants.

More federal money was made available to church-related institutions during 1965 when Congress passed two major bills with church-state separation issues involved—the College Aid Bill, and the Elementary and Secondary Education Act. Congress also defeated in 1965 a move to bar churches from receiving anti-poverty funds, and changed the government policy on federal loan interest renewing the question of whether or not a government loan involves a subsidy.

The crisis prompted six Baptist state conventions to appoint long-range study committees to re-examine their policies on allowing (or prohibiting) the acceptance of federal loans and/or grants by state Baptist-owned institutions.

On a nation-wide scale, the Baptist Education Study Task—a two-year depth study of the entire Southern Baptist educational picture—was initiated during 1965 by the Christian Education Commission of the SBC. BEST will have as part of its study the question of federal aid.

Second Ranked Story
The second ranked story of the year, coverage of the Baptist World Congress meeting

crease in the years ahead, Baptists have something to share with other Christians and other have much of profit to share with Baptists. Baptists can no longer afford to ignore the ecumenical movement. They must know what it is. Effective ways and means for Baptists to communicate with their fellow Christians of all faiths must be discovered. The day of an isolated Christian and of an isolated Christianity is at an end.

chief of Church & State and an associate director of Americans United for Separation of Church and State, said here that the Council "presents an image of limited success, lamentable failure, and in some areas retrogression."

Church & State is the monthly publication of Americans United.

Some of the successes named by Mr. Lowell include the creation of a Synod of Bishops; the Declaration on Religious Liberty, which concedes a civil right to "error"; and the climate created by the Council of open discussion of problems in the Roman Catholic Church.

On the other side, however, Mr. Lowell named as failures the inaction of the Council in the area of freedom for Catholics within their own church; refusal of the Religious Liberty Declaration to confront the church-state issue and the concordats, which pose most of the religious liberty problems; rejection of

in Miami Beach, was rated significant primarily because of the election of a Negro as president, W. R. Tolbert, vice-president of the Republic of Liberia.

Numerous stories were developed from the arrest and trial of two missionaries and 51 Cuban nationals on espionage charges. They were arrested in April, tried and sentenced in May—Caudill to ten years and Fite to six years in prison.

Like the church-state separation issue "story," the fourth-ranked story on Southern Baptist progress in race relations involved numerous specific news developments during 1965.

Listed on the ballot under the broad topic of race relations were such items as: Mississippi Baptists aid in reconstruction of burned-out Negro churches; SBC observes first Race Relations Sunday in March; most Baptist schools sign Civil Rights Compliance Act; First Baptist Churches in Oklahoma City and Richmond admit Negro members, although court suit later filed to nullify Richmond action; Selma civil rights demonstrations draw variety of reactions from Baptists. One editor added to the list the story of actions by 13 different Baptist state conventions aimed at improving race relations.

Significant actions of the Southern Baptist Convention meeting in Dallas, ranked the fifth top story of the year, included vote of the SBC to participate in a North American Baptist Fellowship Committee with other Baptist bodies; adoption of a record budget despite efforts to delete an allocation to the convention's Christian Life Commission; approval of two program statements for Baptist agencies; and a speech by White House Press Secretary Bill Moyers urging cooperation between church and state.

Several of the editors of Baptist state papers did not vote in the poll.

change in teachings of the Church on birth control; refusal to live up to the "bright predictions" of change in the mixed marriage rules of the Catholic Church; and the Council's failure to take the Vatican out of international power politics.

The Council's statement on government aid to church schools was called a "change for the worse," by Mr. Lowell. "The insistence that governments must provide tax support for Catholic schools is ecumenically depressing and politically discouraging," he declared. "It now appears to be a doctrine of the Roman Catholic Church that all citizens of all faiths and none should be taxed to pay for Catholic education."

Nashville . . .

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ration, church-state involvement in the Economic Opportunity Act of 1964 and the Federal Elementary and Secondary Education Act of 1965, and other related topics.

Program personalities will include E. S. James of Dallas, editor of the Texas Baptist Standard; Leo Pfeffer of New York, noted constitutional lawyer; Jack Pemberton of Washington, general counsel for the American Civil Liberties Union; Dr. Arthur W. Mielke of Buffalo, N. Y., pastor of First Presbyterian Church; and C. Stanley Lowell of Washington, editor-in-chief of the group's monthly publication, Church & State.

Sen. Sam J. Ervin Jr. (Dent., N.C.), recognized as the Senate's outstanding authority on constitutional law, will bring the keynote address on the future of church-state problems in this country.

State Baptists . . .

(Continued from page 1)
Baptists totaled 15,494, a decrease of 274 or 1.7% under the 15,768 reported the previous year.

The baptism ratio also showed a 2.9% decrease, from one baptism for each 31.54 members in 1963-64 to one baptism for each 32.49 members in 1964-65.

Additions to the churches by transfer of letter totaled 24,913, a decrease of 706 or 2.8% under the 25,619 reported the previous year.

The number of churches enrolled in the Southern Baptist Protection Plan totaled 722, a decrease of one under the 723 the year previous.

Losses were recorded in the various organizational units of the churches, as follows:

Royal Ambassador enrollment, 9,458, loss of 499; or 3.3%; Brotherhood, 12,129, loss of 2,740 or 18.5%; W.M.U. 60,777, loss of 2,945 or 4.6%; Sunday School, 321,443, loss of 2,282 or .7%; Training Union, 139,877, loss of 5,023 or 3.5%; music ministry, 44,990, loss of 3,124 or 6.5%.

The number of tithers reported was 64,187, the first year for this category, with the percentage of members reporting as tithers being 12.8%.

The complete table of figures follows:

Comparison Of 1965 (Unedited) Church Statistics To 1964 (Edited by Sunday School Board)

	1964	1965	Gain or (Loss)	% Change or (Down)
Total membership	497,354	503,334	5,980	1.2
Baptisms	15,768	15,494	(274)	(1.7)
Baptism Ratio	31.54	32.49	(.95)	(2.8)
Additions by letter	25,619	24,913	(706)	(2.8)
Value Church property	\$125,193,120	129,101,782	3,908,662	3.1
Protection Plan	723	722	(1)	(.1)
R. A. enrolment	9,947	9,458	(489)	(3.3)
Brotherhood enrolment	14,869	12,129	(2,740)	(18.5)
WMU enrolment	63,722	60,777	(2,945)	(4.6)
Sunday school enrolment	323,725	321,443	(2,282)	(.7)
Training Union enrolment	144,900	139,877	(5,023)	(3.5)
Music Ministry enrolment	48,114	44,990	(3,124)	(6.5)
Number tithers registered	Not Available	64,187		
% members reporting tithing		12.8%		
Cooperative Program	\$2,802,356	\$3,000,923	\$198,567	7.1
% total gifts	\$10.88	10.66	(.22)	(2.0)
Total mission gifts	\$4,362,310	4,719,806	327,496	7.5
Total receipts all purposes	\$25,739,936	26,155,080	2,415,144	10.9
Per capital total receipts	51.75	53.24	1.49	2.9

Pastor's Wife, Children Killed In Car Accident

BOISE CITY, Okla. (BP)—The wife of a Baptist pastor from Colorado and their two small children were killed in a tragic car-truck crash near here two days before Christmas.

Dead in the crash were Mrs. Nicki Slaughter, 22, her two-year-old daughter Melissa, 2, and stepson, Scott, 5.

She was the wife of Larry Slaughter, pastor of the Olivet Baptist Church (Spanish) in La Junta, Col., and a native of Hereford, Tex.

A third Slaughter child, nine-year-old Charles, was injured in the accident and taken to a hospital in Hereford, Tex., with fractures of both legs.



Jay Chance



Rev. David Mayhall

'65 Momentous ...

(Continued from Page 1)
man R. Morrison, 31, a Quaker, in front of the Pentagon, and Roger La Porte, 22, of the Catholic Worker movement, in front of the U.N.

Vietnam Statement

The most significant formal statement on Vietnam by a major U.S. religious organization, the National Council of Churches, came on Dec. 23. It asked a halt in North Vietnam bombing to improve the climate for peace negotiations.

Pacifist clergy were among 25,000 persons in a Nov. 29 March on Washington for Peace in Vietnam.

At the Vatican Council, a disputed key section of the decree on the Church in the Modern World condemned war, nuclear stockpiling and the arms race.

If peace and renewal dominated the 1965 religious picture, the situation was not universal.

In conflicts incited by politics, Christians were killed in the Congo and Sudan; bitterness—though obscured by the accelerating military conflict—lingered between Catholics and Buddhists in Vietnam; Israeli Jews fought Arab Moslems. The Ecumenical Patriarchate of Constantinople (Istanbul), occupied by Athenagoras I, became an element in the Greek-Turkish power play in Cyprus. Hindu-Muslim fanaticism smoldered beneath the India-Pakistan dispute over Kashmir.

In the U.S., attacks and gunfire shattered religious efforts to achieve Negro justice without violence.

Some Southern churchmen resented the Northern efforts. One was Catholic Archbishop Thomas J. Toolen of Mobile - Birmingham, Ala., who assailed demonstrating priests and nuns as "eager beavers" who were "not helping" the cause.

The archbishop's remarks came as several thousand clergy and laymen (500 recruited on a day's notice by the National Council of Churches) walked, sang and prayed in the dramatic mid-March Selma-to-Montgomery march in behalf of Negro voter rights. In the Summer and Fall, clerical demonstrators were arrested in Chicago and Milwaukee in the course of protests against alleged school segregation policies.

Less dramatic were the actions of denominations. The Baptist World Alliance Congress at Miami in June elected its first Negro president. The Southern Baptist Convention in Dallas, Tex., pledged itself to more leadership in the rights struggle. The Presbyterian Church in the U.S. (Southern) endorsed demonstrations, sit-ins and civil disobedience—but not boycotts.

Klan Condemned
Several Southern Baptist associations condemned the Ku Klux Klan. Extremist groups—left and right—came under fire from many denominations. Three months after the Selma march, Evangelist Billy Graham closed a crusade in Montgomery with a statement that Alabama was progressing rapidly in race relations.

The NCC Commission on Religion and Race fought alongside the United Church of Christ for a court review of broadcasting licenses in Jackson, Miss., for fair treatment of Negroes on radio and TV.

Religious participation—or its lack—in the Los Angeles and Chicago riots showed how differently churchmen reacted. After the Watts riot, costing 34 lives, in West Coast city, Dr. Martin Luther King,

CLOSE IN CHRIST

By Charles W. Helm
Missionary Journeyman

I had not done too well. Because of my limited Spanish I didn't mingle with the church people much. Sunday afternoon, very tired, I sat down on a concrete wall to watch the sun disappear behind the mountains.

A young Peruvian who had come with others from Central Baptist Church, Trujillo, to help dedicate the new church building in Bagua gave me part of his banana. As we were talking (or trying to), other young men began to sit down with us. One asked me about the motion picture projector that I had operated the night before.

I didn't understand his question. Several who knew some English tried to find words in English or other words in Spanish that would explain. I finally understood, but only after a long struggle.

As I mopped my forehead and gave a long "ph-e-e-w," everyone burst out laughing. Our conversation ended long after dark. Although we could not see one another's faces, we could see a little better into one another's hearts.

We went to supper closer brothers in Christ.

Methodists, Anglicans and Presbyterians, slated for December, were postponed.

In a momentous gesture, both the Pope and Ecumenical Patriarch Athenagoras abrogated the mutual excommunications which formalized the East-west schism of 1054.

Four of the most far-reaching measures of the Vatican Council were promulgated by Pope Paul VI on Dec. 7, the day prior to its ceremonial close. Approved with few negative votes were: a declaration upholding religious liberty for all men; a decree on the Missions urging the end of Christian competition for converts, another of the priestly life upholding celibacy and endorsing a contemporary sociological ministry; and still another on the Church in the Modern World which condemn nuclear war, atheism (without specifically citing communism) and left open the birth control issue.

The 1965 decrees supplemented earlier ones on liturgy, mass communications, the Church, ecumenism and Eastern Rite Churches. They put the Church in a new "state of vitality," Pope Paul said. They also left "unanswered questions." One, observers noted, was the Pope's own pending decision about whether the Church might modify its ban on contraception—a question which had tied up a papal commission since June, 1964.

Guarantees of religious freedom for every man marked the Council's greatest stride in church-state relations.

In Spain, adoption of the freedom document brought divergent reactions. A joint statement by the Spanish bishops said religious liberty was not inconsistent with the country's Catholic character, but they added that the civil authority had the task of guarding against abuses which might arise. A spokesman for the Spanish Baptist Union called the Vatican document "very satisfactory," but voiced fears that the hierarchy would place "limitations" on it. In September, an official of the Franco regime publicly upheld religious liberty. During the year, some two-score Protestant churches were licensed, but in July the Ministry of Education refused permission for a Seventh-day Adventist school planned at Zaragoza.

Medicare Legislation
School, Medicare and anti-poverty legislation in the U.S. changed some aspects of the "separation of church and state" debate.

State conventions of the Southern Baptist Convention, traditional separation stronghold, studied this question: Should Baptist-related colleges accept available federal aid?

In Kansas City, Mo., another controversy ignited with 18 residents; supported by Protestants and Other Americans United for Separation of Church and State, filed a suit alleging constitutional church-state provisions had been violated by participation of the Catholic Diocese of Kansas City-St. Joseph in "Operation Head Start." The use of three Catholic schools was challenged.

The Old Order Amish pro-

Stetson Gets Two Grants For \$3,000

DeLAND, Fla. (BP)—Stetson University (Baptist) here has received two grants recently totaling \$3,000.

Included was an unrestricted gift of \$2,500 from the Esso Education Foundation, and a \$500 grant from the American Can Co., for the purchase of a reflectance-measuring instrument for use in the chemistry department.

BULLETIN

Rev. Paul Cranford, pastor of the First Baptist Church, Byram, died suddenly in New Orleans, on Monday night, January 3. The family reports that Mr. Cranford suffered from a severe heart condition, and that his death apparently came from a heart attack. He had gone to New Orleans on business, after taking his son back to William Carey College on Monday. Further details were not available at press time.

tested strongly against the Medicare-Social Security bill on grounds that insurance does not reflect a reliance on God to take care of personal needs. A provision was written into the measure excluding them and other anti-insurance sects of long standing from payments.

Religious leaders took a major role in administering various phases of the war on poverty. They screened Women's Job Corps applicants, implemented the Appalachia bill, ran Neighborhood Youth Corps job programs in big cities and supported Secretary of Labor Willard Wirtz's stand against importing Mexican bracero farm workers.

A major project was a two-year \$7 million program initiated by the Catholic Diocese of Natchez - Jackson, Miss., for 100,000 impoverished Mississippians. The NCC Commission on Religion and Race also formed a non-profit Delta Opportunity Corp. to aid housing, employment and community development.

Resettling most of the 3,000 to 4,000 Cuban refugees per month from the Castro regime took priority in November for U.S. Protestant, Catholic and Jewish refugee agencies and the non-sectarian International Rescue Committee.

Many church groups, including the World Council's international affairs commission, urged recognition of Red China in the U.N.

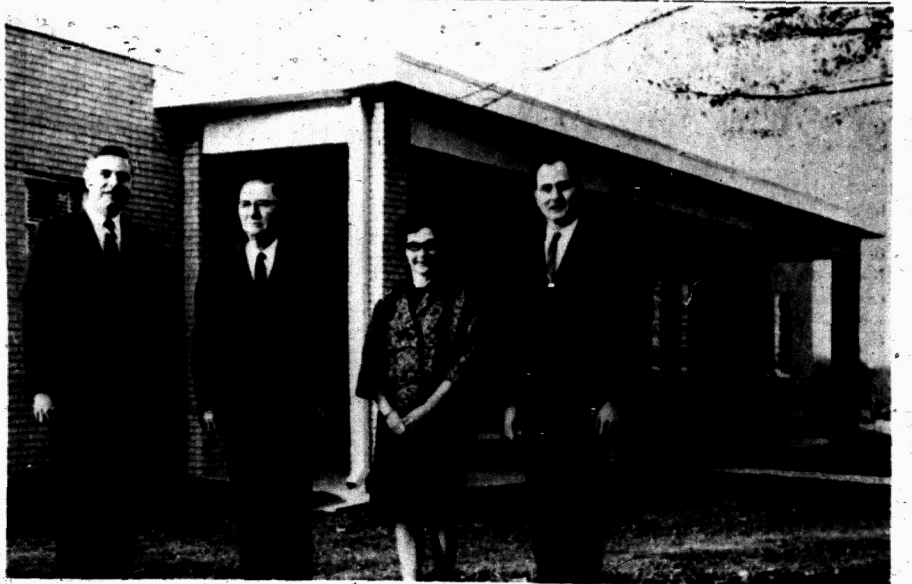
Churchmen in 1965 questioned the forms and words of basic Christian creeds. For espousing new "packaging" of doctrine, Bishop Pike was charged by foes with heresy, but upheld in the Episcopal House of Bishops. The United Presbyterian Church in the U.S.A. appointed a 15-member committee to study a "Confession of Faith of 1967," emphasizing the Church's "reconciliation" role. In the encyclical *Mysterium Fidei* (Mystery of the Faith), Pope Paul reaffirmed transubstantiation in the Eucharist, as formulated by the Council of Trent.

Church leaders in 1965 wondered how to communicate their message to secularized modern man.

Theologians who proclaimed that God is dead drew fire from many quarters when accounts of their contentions were widely published. At the same time, some churchmen saw this idea as an exciting and necessary step in the liberation of men from superstition and dishonesty in religious faith. They saw the "Death of God" as merely the end of the "old gentleman with the white beard" concept and the beginning of discovery of the eternal God above the limited God conceived by man in each stage of his history.

Another controversy raged over the "new morality" school of situational ethics, particularly in its teachings on sex, which critics said runs counter to Christian teaching.

The latest statistics listed 66,854,200 Protestants, 45,640,619 Catholics and 5,600,000 Jews in the U.S. Church construction in the first six months of 1965 climbed four per cent over the 1964 comparable period.



STANDING IN FRONT of the new Activity Center of the Calvary Baptist Church, Jackson, from left to right are: Dr. Joe H. Tuten, pastor; E. M. Britt, chairman of planning and progress committee, who supervised the construction; Miss Kathryn Delaune, recreation director; and Alton Yarbrough, education director.

Open House Set For Calvary Activity Center

The Activity Center (at Calvary Church, Jackson) is the first unit of a ground-floor gymnasium to be constructed in the future. It is located west of the church on a street-to-street expansion program.

The area includes 176 additional parking places on the south, the building with play ground, picnic tables and barbecue pit in the center section, and a softball diamond on the north.

The new building has 2,000 sq. ft. of floor space. Included is a fully equipped kitchen, a dining room, large lounge, and indoor play area, rest rooms, scout rooms and storage. Appropriate durable and attractive furnishings have been added.

The center was constructed as a multi-purpose building to care for recreational, educational and functional needs of the entire membership. Provisions have been made for table and indoor games, crafts, and ceramics. A weekly program for retired people will be conducted.

Open house for the Activity Center Sunday afternoon, January 9, from 3:30-5:00. Members and friends are invited to see the new facility at this time.

British Baptist Leader Discusses Blocks To Union

LONDON, England—(RNS)—Problems standing in the way of Baptist conversations with other British Churches on unity were outlined by Dr. Ernest Payne, general secretary of the Baptist Union of Great Britain and Ireland, during an hour's interrogation at a suburban church.

First of all, he reiterated that the Baptists—of whom there are more than 500,000 in the country—do not agree with the expressed view of the British Faith and Order Conference at Nottingham (Sept., 1964) that theological differences between the Churches are now insufficient to stand as barriers to union.

"The Baptist Union Council has already said we cannot agree with that," Dr. Payne declared. "We are not expected to throw away what we have learned of God's Spirit, but we have an opportunity, as earlier generations had not, of exploring with other Christians the area of our disagreement."

As for the Baptists, Dr. Payne warned, "There are not many Christian churches in our own land that think as we do." Earlier, Baptist discussions with the Churches of Christ had been fruitless because, whereas British Baptists had never claimed that baptism was essential to salvation, the Churches of Christ did.

He also said that while Seventh-day Adventists baptized believers, they also have emphases which Baptists would not find possible to embrace.

As for the Fellowship of Independent Evangelical Churches, Dr. Payne said this was a small body which jealously guarded its independence.

When he was asked how Churches holding radically differing views on the nature of the church itself could enter into union, he replied simply, "I don't know. We would not be able to go very far in conversations with any Church which did not hold to the necessity of personal commitment to Jesus Christ as Savior and Lord."

Dr. Payne said a big gap still existed between the Roman and non-Roman Churches of Britain. "It is still far too early to say what will result from the Vatican Council," he added. "But of one thing we can be certain, the Roman Church will not be the same again. We are entitled to be cautious towards the Roman Church—but we need not be suspicious of her every utterance."

Dr. Payne's statements were made only a few days after the Baptist Times, leading Baptist organ in Britain, had devoted two full columns to an editorial on the Baptist attitude towards unity conversations. It stated: "The first thing to be said is that the (Baptist) Union is not directly engaged in any conversations with any other denomination with a view to union. Some Baptists may regret this."

EAST EUROPEAN BAPTISTS HAPPY AMID HARDSHIPS

By E. Wesley Miller
"Please print something good about our country when you go back," pleaded a Baptist in Eastern Europe. "The word always gets back here, sooner or later."

"A visitor in any of your great cities can find destitute areas and conditions about which you are unhappy," he continued. That was a fact I could not deny. So we visited the beautiful art museums, we walked around and studied the great statues which depict the country's past glory, and we admired the new bridges, the wide new streets with trucks (but few cars), and the gorgeous flower gardens in the park by the river.

As we drove through the country I saw the collective farms, but I also saw throngs of people walking to market with produce they had grown on their private bits of garden. Occasionally a man would be leading a cow, maybe his only earthly possession, which he planned to

barter. The people seemed rather gay, anticipating an exciting time at the market—much like our county fairs, I suppose.

Deeper in the heart of the country, I worshiped with many of those people. Their church was large, even by our standards, and that day they were dedicating to the Lord's service a pipe organ which they had financed by themselves.

The members sang with a fervor few of our fellow Baptists in America could exceed. Their 11 a. m. worship service was preceded by an hourlong prayer meeting, which almost everyone attended.

Life is hard for these Baptists. They do without many things. They have no new automobiles and few new clothes, and they live in houses often hundreds of years old. But I found they were happy.

They reminded me that material things are not the most important things in life.

State Evangelistic Conference

GULFSHORE ASSEMBLY

February 7-9

Those desiring to stay at Gulfshore should write now for reservations to Tom Douglas, Director of Mississippi Baptist Assemblies, Pass Christian, Miss. Rates are listed below:

RATES AND ACCOMMODATIONS

Rates shown are per person for the entire conference, including meals.

HOTEL AND KITTAWAKE MOTELS

Private Bath—2 in a room	\$12.00
Private Bath—3 in a room	11.00
Private Bath—4 in a room	10.00
Bath on Hall—2 or more	9.00
Barracks	7.00

Note: Registration-insurance fee is \$1.00. This fee is in addition to the amount listed and must be paid before reservation is complete. Registration fees are not refunded when cancellation is less than thirty days from the conference.

Meals without room

Breakfast	\$.75
Lunch	1.25
Dinner	1.25

Total Per Day \$3.25

No charge for infants under two years of age (baby cribs available).

Children two to eight years, one-half price

Registration begins at 2:00 p.m. Monday, February 7

First Meal	Supper, Monday
Last Meal	Lunch, Wednesday

Several of the nearby motels on the Coast are listed below. Those desiring to stay at one of them may write directly to the motel of their choice:

Catalina Motel (Pass Christian)
Gulf Palms Court (Pass Christian)
Cunningham's Motel (Pass Christian)
Pine Lodge Court (Long Beach)
Ramada Inn (Long Beach)



Editor's Notebook

Bishop Arthur J. Moore, upon retiring at the age of seventy-two, said to the members of the North Georgia Conference, "God has set the eternal in our hearts. . . . Our Christian faith is never so confident, never so triumphant as when it proclaims the everlasting life. We march, not toward the setting sun, but toward the light of morning." Death, for the one who has made his peace with God, means going home — going home to those who love us most.—Robert V. Ozmert in *THERE'S ALWAYS HOPE* (Fleming H. Revell Company)

Some time ago a friend of mine took me to a restaurant where they must have loved darkness rather than light. I stumbled into the dimly-lit cavern, fumbled for a chair, and mumbled that I needed a flashlight in order to read the menu. When the food came I ate it by faith and not by sight. Gradually, however, I began to make out objects a little more clearly. My host said, "Funny, isn't it, how we get used to the dark?" "Thank you," I replied. "You have given me a new sermon subject."—Vance Havner in *WHY NOT JUST BE CHRISTIANS?* (Fleming H. Revell Company)

An old fable has it that when God was creating the world he was approached by four questioning angels. The first asked, "How are you doing it?" The second, "Why?" The third said, "May I have it when you finish?" The fourth, "Can I help?" The first was the scientist's question. The second, the philosopher's. The third, the selfish person's and the fourth, the religious.

Some people complain because God put thorns on roses, while others praise Him for putting roses among thorns.—Anonymous

Calendar of Prayer

(This list is not compiled according to birthdays.)

January 10—Mrs. Jo Loper, faculty, Carey College; Mrs. John McMillan, faculty, Clarke College.

January 11—Webb Tate, Itawamba associational Brotherhood president; Hilda Jane Jones, Baptist Book Store.

January 12—Vida Coker, staff, Children's Village; Mrs. Jewell Smith, WMU vice-president, District XI.

January 13—Bennie T. Warren, Baptist student director, Perkinson Junior College; Caby E. Byrne, Jr., Baptist student director, Mississippi State University.

January 14—John Alexander, Baptist Building; Judd Allen, Baptist Building.

January 15—Joe Stovall, George associational Sunday school superintendent; Thomas T. Boswell, faculty, Mississippi College.

January 16—Janice Bottom, faculty, Blue Mountain College; W. P. Blair, Smith County associational superintendent of missions.

The Baptist Record

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Joe Abrams, Associate Editor
Anne McWilliams, Ed. Asst.
Mrs. Eunice J. Campbell, Business Manager

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The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi
JOE T. ODLE, Editor

The Year 1966 And Southern Baptists

What will the year 1966 be for Southern Baptists—a time of decision, of opportunity, of responsibility or of challenge? Perhaps it will be all of these. There are existent conditions which make all of them possible.

Numerous things which have been happening in the world, and in religion, in 1965, will effect Christian work in general and Baptists in particular, in 1966. Let us consider some of those conditions.

World Problems

There is the crisis confronting the whole world, which seems to be growing with each passing year. The "cold war" has become a very "hot war" and threatens to become a holocaust which could engulf civilization itself. In America, racial conflict, peace marchers and demonstrators, a moral crisis, and other issues are creating chaotic conditions within the nation. Such a situation, both nationally and internationally, demands the finest spiritual leadership Christianity ever has given.

The growth of secularism and materialism in America, and around the earth, is making Christian witness more difficult, and is weakening the effectiveness of the churches.

Theological Issues

In the theological world there seems to be a widening rejection of the conservative theological positions held by Southern Baptists, and liberalism appears to be making new gains. Doctrine is being de-emphasized, and many denominations and leaders are giving their attention to the social-gospel and ecumenism. The authority of the Bible is questioned, and some radical theologians now are denying the very existence of God.

Ecumenical pressures continue to grow at an accelerating rate. Some Christian leaders are saying that the churches, as they now exist, must die, and that a new ecumenical "church" must be born. Merger of some denominations is being discussed, and, in a few instances, actually is being planned.

Roman Catholicism is making marked gains. The Vatican Council, the Pope's visit to the United States with its attendant publicity, the Roman Catholic pressures for federal funds for its institutions and work, and the denomination's aggressive missionary program, all helped it to make gains during 1965.

Other Changes

Many Protestant denominations are moving further away from the evangelical doctrinal position and message, and toward a social gospel. At one 1965 interdenominational conference of "evangelism" leaders, it was indicated that many of these modern churches no longer are concerned about "soul-saving" but are more concerned about "saving society," social improvements, etc. Along with this is growth of a new "universalism" which denies man's need for personal salvation, and the Bible doctrine of judgement

and hell, and teaches that all men eventually will be "saved."

The development of the "socialistic state" in America, with its attendant effort to provide federal funds for every area of life, including church-related institutions, is creating serious problems for religious groups, such as Southern Baptists, who believe in separation of church and state.

The decline of the rapid growth of religious groups which followed World War II, is affecting Southern Baptists. The rapid gains Southern Baptists made a few years ago, now have leveled off, and there is indication that there may have been losses in some areas during the past year.

Christian Witness Needed

All of these conditions, along with perhaps some others not named here, make this a time of challenge and opportunity for Southern Baptists, but also bring responsibility, and demand decision.

Never has there been a greater need for a mighty Christian witness than right now. Individuals, families, the whole nation, and the world, need to know God, and Southern Baptists believe that "there is none other name under heaven, given among men, whereby we can be saved" than Jesus Christ. What a time, then, for preaching Christ to lost men.

However, there has not been a more difficult time for reaching people, who are occupied with other matters, and giving little heed to spiritual things. Churches and denominations which expect to reach them must be led of the Holy Spirit, and filled with the power of God. This is a spiritual warfare, which must be waged with God's own instruments, and with the mightiest dedication and efforts of God's people. Half-hearted, namby-pamby, business-as-usual, Christian work is not going to meet the world's spiritual needs in 1966.

Decisions Faced

Southern Baptists face some decisions in 1966. They will need to reaffirm once again their long held conservative, evangelical position, and continue to make it clear that they do not intend to move toward the more popular, ecumenical trends of the times.

They must move toward final decisions in the church-state issues, and, assuming that they will continue to refuse to accept federal funds for their institutions, must determine what they will do with, and for, those institutions.

They must study their methods, and seek to find ways of halting the declines and losses they have seen in some areas of their growth, and turn those lines of growth upward once more. The apparent losses are not great enough to cause alarm, but they cannot be ignored, and remedies must be found.

What Should Baptists Do?

These are some of the challenges facing Southern Baptists as they enter 1966. Are there any specific things which they can do to meet these challenges, and fulfill the purposes God must have for them in this modern world? Here are some suggestions from one Southern Baptist. They are made without an attempt to fully explain or enlarge upon them here. It is the editor's intention to discuss them more fully in a series of editorials beginning soon.

1. Let Southern Baptists, and Mississippi Baptists, determine to continue to be just New Testament Baptists, building their churches, their preaching, their program and their Christian living, upon the New Testament pattern.

The Word of God

2. Let there be renewed emphasis on teaching and

preaching the Word of God, and the divine Redeemer and Lord which it reveals. Then let this gospel be applied to the problems of daily living and social conflict. The power of God in Christian hearts, lived out in all human relationships, can bring solutions to those problems.

3. Let there be a new emphasis upon the Holy Spirit. Nothing is more needed in the churches and in individual Christians than the power and ministry of the Holy Spirit.

4. Churches must continue and enlarge the emphasis upon evangelism, missions and stewardship.

People-Minded

5. Careful study should be made of the whole church program, and plans set for enlargement and growth. Great, challenging goals, should be set for the Sunday School and other organizations. Churches should once more become people-minded, and set out to reach more people for Christ.

6. Let there be more preaching and teaching of Baptist distinctives and the great doctrines of the faith. Christians will act and live according to their convictions, and present day Baptists need deep convictions now.

7. Let there be prayer and work for mighty spiritual revival. Revival can do for churches, communities and nations, what nothing else can do. The day of revival is not past. God's promises are still true. His promises should be claimed and His conditions met so that revival may come.

8. Let churches use laymen and women more than ever. Southern Baptists have a mighty reservoir of power and effective work in their congregations. Let them be enlisted, challenged to great tasks, and used.

Denominational Support

9. Let Baptists enlarge their denominational support, until the federal funds will not even need to be considered. This will be the finest, clearest answer to this problem. The Cooperative Program and special offerings for denominational objects, should be given tremendous new support in 1966.

10. Southern Baptists should continue their long maintained position of remaining aloof from ecumenical movements. While there is a present day cry for "unity" it is not a unit based upon the Word of God. Baptists long for true Biblical unity. Nothing else will be acceptable to them. Such a position has kept them out of the National Council of Churches, the World Council of Churches, conferences on church union, and other such groups. They should continue to maintain their position of complete loyalty to the doctrines of the New Testament, while at the same time holding love for all others who accept the Lord Jesus Christ as Saviour and Lord. As long as they do that, they will have a message the world needs, and wants to hear.

A Great Day

It is a great day to be a Christian and a Baptist. When the world is on fire, when religious compromise is in the air, when the anti-Christ and anti-Bible spirit seems to be making great gains, it is a glorious time for people who believe the Bible, who have been redeemed through the blood of Christ, and who want to build churches and a kingdom, based upon the New Testament pattern, and centered upon Jesus Christ alone, to stand up and be counted in a witness for Christ.

Southern Baptists, and Mississippi Baptists, face an opportunity, a responsibility, and a challenge in 1966.

Let them not fail God in this fateful hour!

Newest In Books

HELPS IN LEADERSHIP compiled and edited by Dennis E. Conniff, Jr. (Sunday School Department, Mississippi Baptist Convention Board, 149 pp., 75 cents, paperback)

The material for this book came as a result of a workshop for leadership working with young people, held February 19-20, 1965, at Mississippi College. Dr. Myron Madden, director, Pastoral Care Department, Southern Baptist Hospital, New Orleans, La., led the participants to think together on various topics such as "Leaders Building Rapport with Young People"; "Dealing with Feelings"; "Getting Beneath the Surface"; "Basic Communication of the Gospel"; "Making the Gospel Relevant"; "Understanding Our Role." The study was set up to include seminary professors, college professors, Sunday School Board personnel, pastors, ministers of music, youth directors, and laity in places of leadership in the local churches. Mr. Conniff, the author, an associate in the State Sunday School Department, has with this volume made an interesting and valuable contribution to work with young people.

THE ZONDERVAN PASTOR'S ANNUAL — 1966 by William R. Austin (Zondervan, 383 pp., \$3.95).

A source book for a full year of sermons and other material for assistance of the busy pastor. Includes sermon outlines for each Sunday morning and evening of the year, prayer meeting outlines, meditations, for communion services, funeral sermon outlines, wedding ceremonies, and other material. Prepared by a Texas Southern Baptist pastor, this material is of unusually high quality and usefulness for this type of book. Used as a resource book and not as a crutch, this book will be most helpful for any pastor.

ON REVELATION, VOL. IV by W. A. Criswell (Zondervan, 189 pp., \$2.95).

The fourth of a five volume set of books of messages on Revelation. Several years ago the author preached this series in the pulpit of First Baptist Church, Dallas, and now they are being put into permanent form. Like the preceding volumes, this one covers a section of the book, chapters 11-17. The author reveals the depth of his scholarship as he presents the various interpretations of this book, and then clearly shows what he believes is the correct interpretation. This volume deals with the anti-Christ, and other personalities and events prophesied for the end of this age. Here is great Bible exposition, but also great preaching, filled with power, rich in illustration and strong in personal application. Earnest Bible students should own this whole set, and church libraries should have it for use of many readers.

BUILD A HAPPY HOME WITH DISCIPLINE by Henry R. Brandt (Scripture Press, paperback, 34 pp., 50 cents).

The author has gone quite thoroughly into the subject of discipline, a major task of the Christian parent.

WHEN A TEEN FALLS IN LOVE by Henry R. Brandt (Scripture Press, paperback, 34 pp., 50 cents).

Discussion of one of the most fascinating stages of growing up. Emphasis on the Christian's choice of a life partner.

HALLEY'S BIBLE HANDBOOK — NEW REVISED EDITION by H. H. Halley (Zondervan, 869 pp., \$3.95).

This book by the late H. H. Halley already has passed 2,000,000 copies. Billy Graham gave away 750,000 copies. The book now is presented in a revised edition. Here is a

brief commentary and notes on the whole Bible. Here is found archaeological notes, historical material, interpretation, maps, etc., for every section of every Bible book. In addition there is church history, notes on the Dead Sea Scrolls and other important material for Bible students. This concise handbook will be an often-used reference book for any Bible lover.

THE ANCHOR BIBLE — EZRA, NEHEMIAH by Jacob M. Myers (Doubleday, 268 pp., \$6.00).

Another volume in the proposed 38 volume translation and commentary of the whole Bible. Each volume includes exhaustive introductory material for each Bible book included, a new translation, and notes and comments on every paragraph of the translation. The books are scholarly in form and will have their greatest appeal to trained theologians.

FAITH ON TRIAL—Studies in Psalm 73 by D. Martyn Lloyd-Jones (Eerdmans, 125 pp., \$2.95).

A great English preacher presents a series of eleven expository studies on the great Psalm which deals with the prosperity of the wicked and the suffering and troubles of the people of God. This is great Bible truth unfolded by a great Bible teacher.

THE PERSONAL WORKER'S KIT by Minyard Merrill Barnett (California Baptist Foundation, 678 E. Shaw Avenue, Fresno, California 93726; Kits, \$1.75 each; Flip-charts, 40 cents each).

Four small, handy flip-charts are enclosed in a plastic case. Titles are Soul-Worker's Flip-Chart; Personal Worker's Flip-Chart; Christian Steward's Flip-Chart; and Christian Counselor's Flip-Chart. The charts make their points in a simple, straightforward, effective manner.

PERSPECTIVE

Robert J. Hastings

Leads For Leaders

The last time Mary Martin saw Oscar Hammerstein II, he gave her a crumpled sheet of paper. On it was written: A bell is no bell till you ring it, A song is no song till you sing it, And love in your heart wasn't put there to stay, Love isn't love till you give it away.

This suggests the sixth characteristic of a church leader: he must love people and give himself for them.

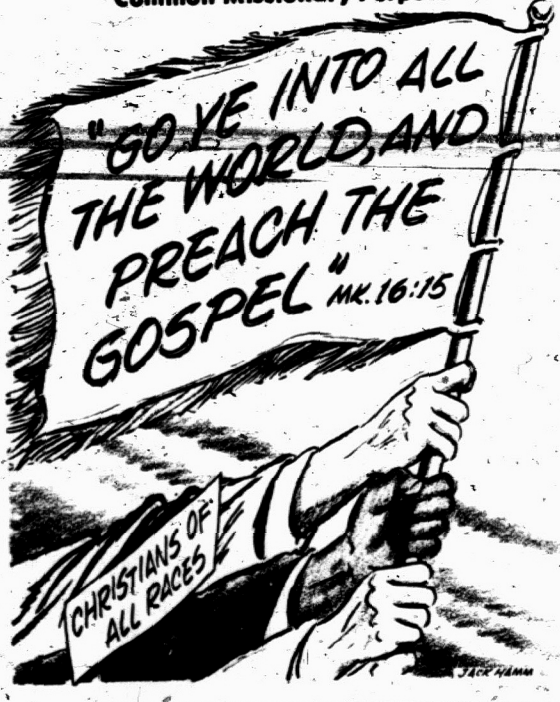
Or stated differently, "People may give only their time, but leaders must give their hearts." Another popular song says, "People who need people are the luckiest people in the world." Let's paraphrase it, "People who like (or love) people are the luckiest people in the world."

Anyone with any experience at all in church life knows that many people can be enlisted to give a certain amount of their time—to visit, to serve on committees, and even to teach. But when it comes down to real leadership, a genuine leader is not satisfied just to give his time. He gives himself, his heart, his love. He does it because he likes people, enjoys working with them, and delights in seeing others develop in the Christian faith.

It's one thing for a man to give his time, even his money. It's another matter for him to give his love, to put his heart in his job. This is where we separate the men from the boys in Christian leadership.

New York.—W. Maxey Jarman, Chairman of Genesco, Inc., and a Vice-President of the American Bible Society, writes in his recently published book, "A Businessman Looks at the Bible," that "if a businessman is going to be effective, he must be realistic, practical, open-minded and a good judge of values. I apply these same principles to everything in life, and especially to the Bible."

Common Missionary Purpose



The Baptist Forum

THE BIBLE AND SCIENCE

Dear Mr. Odle:

A great deal of nonsense is being propagated today about an imaginary conflict between religion and science. There is, of course, a great conflict between religion and science. There is, of course, a great conflict between the teaching of the Bible and what Paul describes as "science falsely so called," but there is no real conflict between the actual teaching of the Bible and real science.

In 1959, G. P. Putnam's Sons (New York) published a book entitled "The Evidence of God in an Expanding Universe" in which forty American scientists wrote brief chapters on some phase of science, showing with unusual clearness and compelling logic that science is wholly consonant with belief in God (John Clover Monsma).

Dr. William G. Pollard, Executive Director of the Institute of Nuclear Studies, was once an agnostic; but he became so impressed by the evidences of God's existence which his work put him in contact with daily that he became a preacher and now preaches every Sunday! His associate, Dr. Ralph T. Overman, also believes in God unreservedly.

As Dr. Alfred E. Horrigan says: "Every truth, of whatever order, comes from God and will surely lead back to him if respected and faithfully followed."

GEORGE F. RAINES
Newton, Miss. 39345

The United Bible Societies worldwide Scripture distribution goal in 1966 is 150 million copies, twice the circulation of 1933, when the "God's Word for a New Age" campaign to increase distribution began in Tokyo.

Rhodesia As I Saw It

By H. Cornell Goerner
Secretary for Africa

I flew into Salisbury, Rhodesia, on November 6, 1965, the day after a national emergency had been declared. The conversations between Rhodesian Prime Minister Ian Smith and British Prime Minister Harold Wilson had ended in a stalemate, and it was evident that Rhodesia was moving toward a unilateral declaration of independence.

I found the country surprisingly quiet, and the Southern Baptist missionaries who met me at the airport were quite calm and seemed unaware of the apprehension felt for them by those outside Rhodesia. They quickly assured me that they felt themselves in no danger and had no plans for leaving.

Despite their assurances, I arranged a conference with an official at the U. S. Consulate. He repeated the assurances given by the missionaries. He emphasized that, although the American Government strongly opposed the declaration of independence by Rhodesia and would withdraw the Consul General as a sign of displeasure should independence be declared, there was no feeling that such a declaration would result in internal chaos and uprisings of the African population against the white-minority government.

Law and Order
He expressed the conviction

that the Government would be able to maintain law and order and would survive economic sanctions and other measures taken against it. He gave assurances that in case the unexpected did develop and internal danger was sighted all American citizens, including our 48 missionaries, would be notified immediately, and proper measures would be taken for their safety, including evacuation if necessary.

Quiet

Throughout the week spent in Rhodesia, I found the country remarkably quiet and, if anything, even more peaceful than it had been on previous visits. I saw very few policemen, and never saw a soldier who could be recognized as such. It is obvious that the Government is quite strong and has the internal situation well in hand.

I was at Sanyati with a group of missionaries on November 11 when Mr. Smith made the official declaration of Rhodesian independence. The missionaries, although they had hoped this would not occur, took the announcement quite calmly and unanimously repeated their firm belief that it would not interfere seriously with their work or make it necessary for them to leave. Even those in such remote stations as Gokwe do not feel that they are in danger.

One of my first actions upon returning to my office was to write letters to the parents and close relatives of all our Rhodesian missionaries, assuring them that the situation is not as dangerous as it appears from the outside.

In Rhodesia, as in every other country in which Southern Baptist missionaries are located, our representatives have maintained a strictly neutral position politically. They have neither praised the Ian Smith regime nor condemned it. They thus are free to continue their work, the vast preponderance of which is among the African majority, within a society controlled by the white minority.

A Hope

It is to be hoped that they would be free to continue their labors in case of a change of internal government, even if this amounted to a drastic reversal which would place the African majority in control. Our missionaries are not revolutionaries. As long as the present government is in control and is able to maintain law and order, the missionaries will respect it and live under its laws. Although it has not been recognized by Britain, the United States, or the vast majority of nations in the world, it is the de facto government, and they have no choice but to respect its leaders and obey its laws.

Meantime, representatives of a number of African nations within the Organization for African Unity, meeting recently in Addis Ababa, Ethiopia, have proclaimed their intention to declare war against Rhodesia if Britain does not take strong measures to bring the "rebellious colony" back under her domination. We have missionaries in many of these nations. We thus face the prospect of having our representatives on opposite sides of a battle line. Even if the war should prove to be largely a war of words, it promises to be extended and filled with intense emotion.

Like Israel

We can apparently anticipate a situation somewhat like the conflict between the State of Israel and the Arab nations which surround it. Although Israel was proclaimed as an independent nation in 1948, Lebanon, Syria, Jordan, and Egypt have never recognized its right to exist. Hostile and threatening, they have cut off all trade and have kept alive the possibility of armed invasion. Meanwhile, the little State of Israel goes about its business and builds a prosperous economy.

Southern Baptist missionaries have been at work both in Israel and in the Arab states. Each one has tended naturally to identify with the nation within which he was working. We, on our part, have had to avoid strong pro-Arab statements for fear of creating problems for our missionaries in Israel. We have needed to avoid becoming pro-Israel lest we jeopardize the position of our missionaries in the Arab lands.

We now face the necessity of understanding and sympathizing with the indignation of African leaders against the Rhodesian Government, which symbolizes a white minority rule determined to deny civil rights to the African majority, while at the same time we avoid statements which might result in the expulsion of our missionaries from Rhodesia. Their ministry is more needed than ever in that land. We must maintain our neutral position on political issues, even though it might at times involve silence on what some would regard as basic human rights.

Apart from the declaration of independence, the most important event during my week in Rhodesia was a daylong conference between officers and other representatives of

(Continued on page 6)



THE SEMINARIANS, male chorus from New Orleans Seminary, will present several concerts in Mississippi during their annual tour, January 24-February 3. The group, which will also travel through six other southern states, will make the following Mississippi concert stops: Jackson, Calvary Church, January 24; Tupelo, First Church, January 25; Meridian, Poplar Springs Drive Church, February 2; Hattiesburg, William Carey College, February 3. Director of the Seminarians is Professor William L. Hooper, Dean of the seminary's School of Church Music. Dick Mullins, music student from Natchez, is accompanist. Extreme left, back row, above, is Bill Wilkinson of Meridian, Miss. Others represent six states.



THE "SINGING CANNONS"

On the campus of Blue Mountain College is a set of twins (not the "roaring Cannons" but the SINGING CANNONS) Emilie and Elaine, both Juniors. Emilie, left, is Director of Choirs of Lowrey Memorial Church, Junior Class Representative of the Student Government Council, and a member of the Blue Mountain Chorus. She also directs all the music of the congregation of Lowrey Memorial Church.

Elaine plays the piano for many campus activities, serves as Christian Citizenship Chairman of the Baptist Student Union Council, and is a member of the Blue Mountain Ensemble. She sings in the church choir, directed by her twin sister, Emilie, and on various occasions joins her

sister in singing duets. One of their favorite duets, sung at times on the campus and in worship services of Lowrey Memorial Church, is "The Lord Is My Shepherd."

The "SINGING CANNONS" although not identical twins, have one common purpose, that of serving in the field of church music.

Don't Exchange Your Pastor

By Ralph Herrin, President
Covington County
Brotherhood

Your pastor is human. He is not God. He makes mistakes too, and usually he is the first to know about it. The church has no place for "professional holy men."

Every man, woman, boy, or girl within the church has an equal obligation before God to be holy and Christlike. The fact that pastors often wear a special kind of clothes does not make them inhuman and no longer subject to the same characteristics of all men.

Even Paul and Barnabas, as great as they were, said, "We are men like you. We are not gods."

I love a pastor, and enjoy following him, when I feel that God is leading. And your pastor is not an angel either. Do not forget that. You make a mistake in thinking of him as being exceptionally good, simply because of his office. He is a saint, undoubtedly, but in a very human way, I am sure.

Doesn't your New Testament say there is no distinction between clergymen and laymen? Too often we leave all the work for the pastor and singer to do. And often the pastor tries to do it all. What pastor has not fallen into the trap of thinking he can do everything? — "Preacher, counselor, visitor, repairman, administrator, choir director, typist, janitor, architect, plumber, electrician" — you name it.

I heard the story of an old Bible professor who told his class of young preachers, "When you get your first church, and you don't feel that you can win the whole world to Christ in one year, remember something is wrong with you. But after the first year you still feel the same way — 'You are a fool!'"

Remember, layman, God has a calling for every man. He has a special duty for you to perform. What God has done through your pastor, he may have done in an even greater proportion through you, had you been available.

When we require of our pastors that they be something more than human, something has to give. Men are made to be men, not gods. Since your pastor is human, he can change. Be thankful that he can change, and then let him change when he needs to. God is changeless, but pastors are changeable. Maybe you would be better off to let your pastor change, rather than to exchange your pastor. It is far less trouble on our part to exchange our pastors. Many times it is the easy way out for the pastor to leave. When he lets a few members run him off, how in the world will he ever win them to Christ?

With the love that only the church can show, many a pastor has found himself surrounded by loving Christian men, many a pastor has found new insights about his

own weaknesses. By rubbing shoulders with godly men, many pastors have learned some valuable lessons. I have been serving as president of my associational Baptist Brotherhood for sixteen years now, and there is only one pastor in my whole county, that was serving sixteen years ago. He has been pastoring the same church for over twenty years. What a joy for any pastor to learn the Cradle Roll Babies by name, see them finish high school and college, come back for him to marry them, and then enroll their children in the Cradle Roll. He knows every problem in every home. He prays with them. He rejoices with them, he weeps with them. Fifty-nine pastors have come and gone in my county during these sixteen years. There is a cause. Sometimes the pastor was at fault, but mostly I think the exchange churches fault.

You may have tried to believe that your pastor was superhuman, until he has come to believe that himself. On you may have come to believe that he was sub-human, until he has come to believe that, too. You can help God to redeem your pastor. Many laymen have. By surrounding their pastors with tremendous love, many laymen have saved their pastors from ruining their ministries. If there is any way in which your pastor is human, it is in his tremendous need to be loved. Love your pastors. Remind him frequently that you do accept him, faults and all. Learn to pray for him, and work with an even greater enthusiasm. Just try it and see what happens in your church.

We forget that times come in the pastor's life, that he, too would give anything in the world if he had a pastor to carry his burdens. Many times he only has God. Yes, remember, your pastor is human, too.



CHARLES W. CLARK, a native of Columbia, Miss., on Dec. 9 became manager of the Baptist Book Store in Jacksonville, Fla. Since January 1964, Clark had served as a consultant in the Baptist Sunday School Board's church administration department, Nashville.

Make These New Year's Resolutions



Will the new year be a happier experience for you than the preceding twelve months?

The answer will undoubtedly not depend on your success in keeping such good resolutions as "Must lose weight" or "Join more social activities." Human relations experts — psychologists and clergymen — have pinpointed six major ideas in which many people's attitudes need changing.

Make your goals more realistic. Success and failure are not objective, say psychologists; they are highly subjective, highly personal states of mind. In a long study of housewives and businessmen, Dr. Pauline Sears of the University of California found that the ones who felt unsuccessful were those who had set their goals either too high or too low.

According to Dr. David Atkinson of Yale University, being successful involves three needs: 1) the need for idealism, to keep our aims high enough for self-respect; 2) the need for realism, to make our goals conform with life, as it is; 3) the need to tolerate frustration, avoiding a feeling of failure by recognizing that "falls are part of the race."

Drs. Atkinson and Sears agree that it is better for most people to lower their sights, at least temporarily, to accomplish these aims and then go on to higher, but still realistic, goals.

Master your anxiety. If you worry about everything from paying your bills to threat of nuclear war, you have plenty of company — so much, in fact, that one of the nation's top magazines recently devoted a cover story



Evans Resigns Gloster Church

Darryl Evans has terminated his service as Minister of Music and Youth at the Galilee First Church of Gloster. He was called to this position in May, 1964. Having accepted a position in the Brookhaven school system, Evans resigned as Music Minister of the Gloster Church in September 1965, but at the invitation of the Music Personnel Committee, served in an interim capacity during November and December.

Mr. Evans directed the Church Adult Choir in the presentation of John W. Peterson's Cantata, "The Night The Angels Sang" on Sunday night, December 19. Following the Cantata, Rev. Hardy R. Denham, Jr., at right, above, Galilee First pastor, presented Mr. Evans at left, with a miniature copy of the Baptist Hymnal as a token of appreciation for the service rendered.

to "The Anxious Age." Psychiatrists and psychologists have a word — the German term *Angst* — for the feelings of fear, anxiety and anguish they observe in so many people.

What is the cause — and the solution? According to Dr. Oswald Hoffmann, "many people... have denied the God who made them. Not knowing what to do or what not to do, they fall quite naturally into a restless sea of anxiety, uncertainty and fear."

To all who feel this way, Dr. Hoffmann has an eloquent answer in a paraphrase of St. Paul (Philippians 4:6, 7, NEB): "Cast your care and anxiety upon God, and the peace of God which is beyond our utmost understanding will stand guard over your hearts and minds in Christ Jesus."

Improve your understanding of others. Dr. Kurt Lewin, the famous Iowa University psychologist, advises that we try to imagine what the other person's duties or job requires to gain an "inside" view of what he is feeling.

Dr. Neal Cameron, Tufts College psychologist, takes a similar view. He observes that all actions should be balanced or cooperative; for instance, when one person talks, the other listens; when one carries a load, the other opens the door. These are simple examples; more complex kinds of cooperation — between husband and wife, boss and employee — are possible only when we think about the other person's role, and try to help him fulfill it.

Re-examine your attitudes toward criticism. There would be fewer hurt feelings — even, in many instances, fewer hurt careers — if more people view criticism as an opportunity rather than a threat.

According to psychologists, when a person criticizes you, it sometimes means that he's taken an active interest in you! In any case, the mature, well-adjusted person will seek to benefit from even unfair criticism — looking for the grain of truth in it and asking himself what he can learn from it — instead of frantically mobilizing his defenses to fight it.

When you are doing the criticizing, remember that your remarks will be better received if you find something to command first.

Strengthen family ties. Though the resolution to spend more time with the family is a common one, very often it's the quality and not the quantity of time spent together that could stand improvement. An evening of joint TV-watching, with all eyes glued to the screen and conversation limited to monosyllables, hardly fosters togetherness.

Time spent together may be more enjoyable, and family projects may increase in frequency, if you accept family members — and your occasionally negative feelings toward them — realistically. Dr. Hoffmann observed that children often make themselves hard to love. Parents, on the other hand, lay down rules they do not observe — and then react with pain when they are imitated instead of obeyed. Recognizing such common sources of friction can give you a head start toward overcoming them.

Face up to what's bothering you. Guilt feelings are universal; everyone who a conscience is sorry for something he has done or left undone. Repressed guilt wreaked

havoc thousands of years before Freud described its unhealthy consequences: "When I declared not my sin," said King David, "my body wasted away through my groaning all day long." (Psalm 32:3, RSV)

The first step, as both psychologists and clergymen will tell you, is to bring these uncomfortable feelings out into the open. Admit to yourself, even if to no one else, that you have fallen painfully short of being the person you'd like to be — then, seek a solution. For many, faith is the answer. In a recent radio sermon Dr. Hoffman told his audience: "If it were not for God, we would have to live with this guilt of ours."

None of these resolutions is easy. But if you tackle even one or two of them, you may find each year a "Happier New Year" than the one that went before.

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"THE LEAN YEARS"

By Virginia Wingo
Missionary to Italy

Here is a small, shining experience of an early autumn day.

For a long time, several of us had earnestly sought a clearer understanding of the Lord's purpose in our work of training Italian Baptist young people.

That morning there came to mind, insistently, statistics long known by heart: the number of students who had graduated each year since 1953, when the first diplomas were awarded by Armstrong Memorial Training School (Baptist school for women), in Rome. These statistics are quite easy to remember, for usually there are just two or three or four graduates a year.

The "lean years" — 1954, 1960, and 1964, years when only one young woman had graduated — especially came to mind. Of these years, we had often thought, "Only one?" But now there was a different thought, "Where are these three graduates at this moment?" And suddenly, as if the simple fact had not been comprehended before, came the realization, "Each is serving Christ on a different continent!"

These three left Italy within a month of each other. The one graduate of 1954, Mario Garbato, is in Cameroun. She and her husband, Angelo Chiarelli (a graduate of the Italian Baptist theological seminary, Rivoli), are the first Italians to serve under the European Baptist Foreign Missionary Society, a co-operative agency established by various national Baptist groups. (Because Southern Baptists fostered Baptist work in Italy, they can consider this work in Cameroun as being, in a sense, their own.)

The 1960 graduate, Vera Marziale, and her husband, Claudio Iafate (also a graduate of the Rivoli seminary), are in Frankfurt, Germany, serving among Italians who work in that area.

And Paola Coacci, 1964's only graduate, is in Canada, studying in McMaster University, Hamilton, Ontario, with plans to do mission work among Italian-speaking people in Canada.

Thoughts go beyond these three to other graduates:

Paola Coacci's sister Mirella, a 1959 graduate, has already begun working for Canadian Baptists as a missionary to Italians and people of other nationalities.

On the southwestern tip of the Arabian Peninsula there is a 1956 graduate, Maria Luisa Hidalgo. After waiting more than 12 years for the answer to her prayer to become a missionary nurse, in 1964 this young Spanish woman became the first nurse at the first Christian clinic in Yemen, where she works with Southern Baptist missionaries.

To the farthest land of all, Australia, one of our very first students will soon go. Licia Colombu, who was with us when Armstrong Training School opened in 1950, and her husband, Joseph Ciampa, have accepted Australian Baptists' call for a missionary to Italians in the Melbourne area.

And then there are the many former students who serve in Italy.

"Lean years?" Are there any "lean years" in God's work?

Tennessee Board Okays Loans, Construction

NASHVILLE (BP) — The Executive Board of the Tennessee Baptist Convention approved expansion programs at several of its institutions, and voted to purchase, restore and preserve an historic old church located east of Johnson City, Tenn.

The board appropriated \$5,000 to the Sinking Creek Baptist Church Historical Society, Inc., for the purchase, restoration, and preservation of the original Sinking Creek Baptist Church building near Johnson City.

The historical society claims the church is the oldest Baptist church in the state, founded in 1783. Historians have long debated whether the Sinking Creek church, or the Buffalo Ridge Baptist Church is the state's oldest. Both were organized about the same time.

FOR SALE: Feigemaker pipe organ, 2-manual, electronic console. Available about May 1, 1966. First Presbyterian Church, Vicksburg, Mississippi.

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HEBRON CHURCH, Jones County, had ground-breaking services Sunday, December 5. Pictured above are members of the Long-range Planning Committee and Building Committee. Under construction is an educational building that will provide space for nursery, beginner and primary departments, library, kitchen, and fellowship hall. Rev. James W. McCall is pastor.

MISSIONARIES RETURNING TO PAKISTAN

Southern Baptist missionaries who were evacuated from Pakistan to the Philippines in September because of hostilities between Pakistan and India are now resuming their work.

Eight missionaries and all missionary children in Pakistan were evacuated. Of these, Miss Mavis Pate, Mrs. James F. McKinley, Jr., Mrs. W. Trueman Moore, Mrs. Patterson S. Johnson, Mrs. J. Howard Teel, and Dr. and Mrs. J. W. Carney, with their children, have returned to Pakistan or plan to do so soon. The other evacuated missionary, Mrs. Carl F. Ryther, who was scheduled for furlough in 1966, and her children have come to the States.

(Mr. Ryther, Mr. McKinley, Mr. Moore, Mr. Johnson, and Mr. Teel remained in Pakistan throughout the crisis.)

Also, Rev. and Mrs. Wilson L. Lofland, missionaries who were on vacation in India when hostilities broke out, have returned to Pakistan. (Another vacationing missionary, Dr. Ruth Dickerson, has come to the States for a medical residency.)

The Loflands may be addressed at Baptist Mission Comilla, East Pakistan. Miss Pate, Mr. Ryther, the McKinleys, the Moores, the Johnsons, the Teels, and the Carneys may be addressed at P. O. Box 99, Ramna, Dacca 2, East Pakistan.

Two new missionaries, Rev. and Mrs. Thomas E. Thurman, arrived in Dacca December 7 (their address is P. O. Box 99).

Howard Payne Dean Killed In Accident

BROWNWOOD, Tex. (BP) — A head-on car-pickup truck crash near here killed the academic dean of Howard Payne College and critically injured the Baptist school's president.

Forrest Jack Agee, dean of the school since 1963, died of injuries the day following the crash.

President Guy Newman of Howard Payne and Mrs. Agee were in critical condition at a Brownwood hospital for 36 hours following the crash when they were removed from the hospital's "critical" list. Both are still in serious condition, however.

Newman received serious internal injuries and Mrs. Agee received numerous fractures.

The two Agee sons, Forrest Jack Agee Jr., age 24, and Thomas Lee Agee, 16, were also injured. Both were released from the hospital within 24 hours.

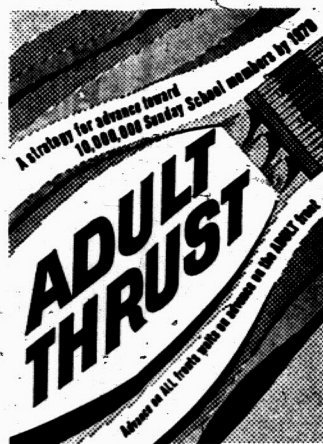
The accident occurred as the group was returning from a Saturday night championship high school football game in central Texas.

A postage-size strip of skin contains about 3 million cells, a yard of blood vessels, four yards of nerves, 100 sweat glands and 15 oil glands. And, the most vital of organs the heart, operates year-after-year with only one-sixth of a second of rest between beats.

Sunday School Department

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Department Secretary
Office Secretaries
Mrs. Roy Womack
Mrs. Jim Nix

Associates
Carolyn Madison
Dennis Coniff, Jr.
Judd E. Allen
Bill Duncan



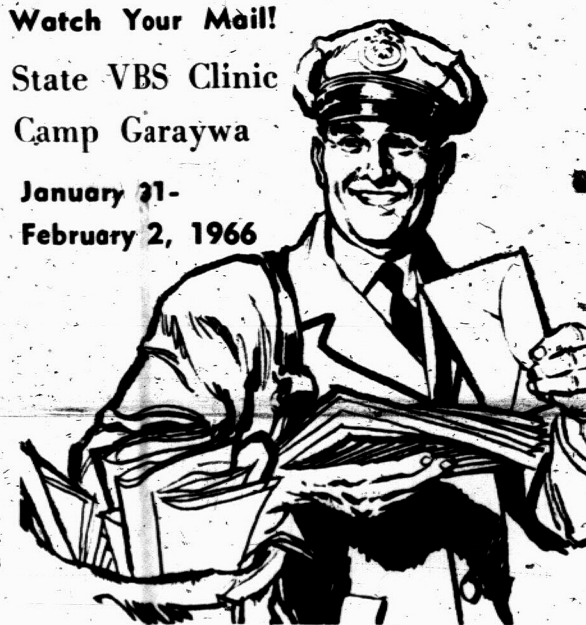
ADULT THRUST YEAR 2

February 1966:

1. Interpret elements in, and need for, cultivation visitation of Adults.
2. Provide guidance in using "Prospect Cultivation Leaflets".

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February 2, 1966



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MUSIC DEPARTMENT

Dan C. Hall, Secretary

Miss Martha Gene Shutt, Office Secretary

CO-ORDINATOR NAMED FOR HYMN PLAYING AND SONG LEADING FESTIVALS

William H. Sellers, Minister of Music, Fifteenth Avenue Church, Meridian, will serve as general co-ordinator of the 1966 Hymn Playing and Song Leading Festivals. He is a member of the State Music Council.

Serving with Mr. Sellers is a Planning Committee. These members, who are also members of the State Music Council, are as follows:

Name	Church	City
Mr. and Mrs. Ray E. Bell	Immanuel	Hattiesburg
Bennett Britt	First	Marks
John Laughlin	First	Meridian
Major McDaniel	First	Natchez
Edwin McNeely	First	Newton
Eddie Prather	First	Aberdeen
Herbert Batson	First	Oxford
Harry Horton	First	Lucedale
Frank Loper	First	Greenwood
Clyde Patterson	First	Tupelo
Jim Raymick	Harrisburg	Meridian
Tanner Riley	Highland	Amory
Herbert Valentine	First	

Approximately eighteen (18) festivals are now being planned for February 1-10, in every section of the state. A new feature is the song leading section. Persons from junior age and up may participate in the song leading section of the festival. Detailed information will be made available in the near future.

"Before you list the other fellow's faults, take time out to count up to ten—ten of your own." Harold S. May, The Florence (Ala.) Herald.

"Training means learning the rules. Experience means learning the exceptions." Gerald K. Young, The Blakesburg (Iowa) Excelsior.

INTERDENOMINATIONAL— New Seminary To Be Opened In France

At least 12 denominations, including the French Baptist Federation, are represented on the governing council of an interdenominational seminary which opened November 23 in Vaux-sur-Seine, 18 miles west of Paris.

Dean of the new school is the Rev. John C. Winston Jr., former head of Brussels Bible Institute, an agency of the Belgian Gospel Mission.

Over 150 persons attended the opening service. Enrollment for the first session was not reported, but an official said several countries are represented in the student body.

The seminary is expected to draw students primarily from churches of conservative and fundamental theology. Prerequisites for admission include the completion of preuniversity studies, and the theological course is for four years.

"The need for French-speaking pastors of evangelical churches is acute, not only in Europe but in Africa and Asia as well," a member of the governing council stated.

"The call for a new interdenominational seminary offering scholarly training rose," he explained, "from a number of churches and movements with conservative theological views who felt that training facilities to meet their particular need did not

exist in French-speaking Europe."

The Rev. Andre Thobois, pastor of the Avenue du Maine Baptist Church in Paris and president of the French Baptist Federation, is Baptist representative on the governing council of the new seminary.

There is as yet no Baptist seminary in France offering a full theological course. The French Baptist Federation maintains a pastors' school in Massy, near Paris, which provides part-time instruction for younger pastors who previously completed their basic theological course and are serving churches. They come to Massy two days twice each month. (EBPS)

Rhodesia...

(Continued from Page 5)

the Baptist Convention of Central Africa and members of the Rhodesia Mission (organization of missionaries). The process of perfecting the working relationships between the newly formed convention and the Mission is made more acute by the tense racial-political struggle.

Denied freedom of expression and action in the realm of politics, representatives of the convention are giving full expression to their newfound freedom within the framework of a Baptist democracy.

Complicated

The situation is a complicated one. The basic issue, though often disguised, is the use of Mission funds. The Mission is pressing for a higher degree of independence and self-support on the part of the churches, with a gradual but steady reduction of the Mission subsidy to the churches. Convention leaders are resisting this subsidy reduction, arguing for the continuation of generous Mission support, without any Mission control. Progress was made during the course of the conference in bringing convention leaders to understand that freedom involves responsibility and self-government involves self-support.

Correction

Correction: Roxie Baptist Church, Franklin Association, gave \$57.76 to State Mission Offering and should have been listed along with the gifts listed in Baptist Record, December 18.

REVIVAL RESULTS

First Church, Leesville: Dr. Robert Hughes, evangelist; Thomas Rushing, singer; Rev. Charles R. Damper, pastor; one addition by letter; six professions of faith; eight rededications.

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The Basis Of Belief

By Clifton J. Allen

Psalm 19:1-4; John 20:24-31;
Romans 1:19-20; 10:5-17;
2 Timothy 3:14-17

The basis of belief is the self-disclosure of God. He has revealed himself in many ways — through the natural world, the holy Scriptures, his only begotten Son, his providences, the witness of his Spirit, and the witness and conduct of redeemed persons. Supremely, we turn to the Bible, an inspired revelation from God and about God, as the basis of our faith. It reminds us that God has spoken through nature: the heavens declare his glory, the firmament shows his handiwork. If men will not hearken to the voice of God in creation, they are without excuse. Further, God has spoken fully and finally in Jesus Christ.

The Lesson Explained

THE DOUBTING MIND (John 20:24-25)

Faith was not easy for Thomas. He was representative of those who ask questions, who want factual evidence. As such, he is not to be condemned. But his doubting mind robbed him of seeing Jesus on the day of the resurrection. He could not believe the other disciples who said, "We have seen the Lord." The good news was too good to be true. He wanted to see for himself. He would not accept the witness of others. Thomas was justified in wanting evidence, but he was not justified in cultivating doubts. Before his death Jesus had said that he would rise again. His word should have been sufficient. Then it happened: Jesus arose from the grave. The glad word was sounded abroad. Thomas should have cultivated his faith in fellowship rather than nursed his doubts in solitude.

THE LIVING CHRIST (John 20:26-29)

A week later, Jesus appeared to the disciples again. Thomas was present. Jesus accepted his challenge to see and feel the print of the nails and the place of the spear thrust. Jesus, alive, confronted the doubter. He was willing to be tested. His invitation always is, "Come and see." But his word of rebuke and admonition to Thomas was: "Stop being an unbeliever, but be a believer!" (Williams). Thomas responded with his sublime confession,

"My Lord and my God."

THE WRITTEN WORD (John 20:30-31)

The writer of the Gospel added significant words. The aim in writing the Gospel was to provide the facts about the life of Jesus, in connection with his saving work among men, that would lead to faith in him as "the Christ, the Son of God," by virtue of which persons enter into eternal life through him. This declaration of the purpose of the Gospel applies, generally, to the entire Bible. It is the book of faith. It aims at faith in Jesus Christ as the Redeemer sent from heaven, who is "the way, the truth, the life."

THE RESPONSIVE HEART (Romans 10:8b-14, 17)

God's self-revelation is an appeal to faith. The word about Christ, the truth of the gospel, should be accepted by faith. That is the way of salvation. It is not dependent upon keeping the law of God or conditioned upon sacraments and rituals. The message of the gospel is right at hand—in the mouth and in the heart. Everyone has direct access to the Saviour. The response to Christ is to be one of faith, surrender to him and trust in him and commitment to him. If there is faith in the heart, there should be confession with the mouth. The two go together. Confession is meaningless unless it comes from the heart, unless it springs from faith. Whoever calls upon Christ in faith, acknowledging him as Lord, will be saved. But to call upon Christ in faith depends upon hearing about him. The gospel message awakens faith.

Truths to Live By

The living Christ is the object of faith. — His resurrection from the dead declared him to be the Son of God and confirmed every claim he made about himself. The faith of Christians is not a matter of fable and imagination; it is a matter of fact and experience.

Faith is nurtured by truth and fellowship. — The truth of the Scriptures stimulates a strong and steadfast faith. From the Scriptures we learn about God's dealings with mankind, about his redemption in Christ, about his mighty acts of mercy and judgment, and about his commandments, and promises and warnings.

The Christian, however, must go beyond attendance upon the Scriptures. He must be faithful in public worship, faithful in secret prayer, faithful in fellowship with the people of God, and faithful in the expression of the love of Christ toward other persons. Faith grows through obedient discipleship.

BH STILL ON AIR IN 1966

THE WORLD IN CRISIS is the theme for the January, February and March Baptist Hour sermons by Dr. Herschel H. Hobbs, pastor of First Church, Oklahoma City, Oklahoma.

The first program of the New Year was broadcast January 2 — "What is Happy About the New Year."

Dr. Hobbs' message "God Calls a Conference" (January 9) will be concluded with a challenge in song, "What Will You Do With Jesus?" by Joe Ann Shelton.

Isaiah 22:5 will be the scripture reading for the topic "A Day of Trouble" (January 16).

"A World in Foolish Flight" and "A Full Showcase But an Empty Warehouse" are topics for January 23 and January 30, respectively.

The scripture reading for all sermons during the first quarter of the New Year will be from Isaiah.

Smith County Calls Missionary

Rev. W. P. Blair has resigned the pastorate of Cato Church in Rankin County to accept the position as superintendent of missions in Smith Association, effective January 1.

Mr. Blair, a graduate of Clarke College, attended University of Southern Mississippi.

He has served as pastor in Mississippi for the past 20 years, including pastorates at Mize; South Laurel (Jones); Seminary (Perry); and Cato (Rankin).

His new address is Raleigh, Mississippi.

Faith is like a lily, lifted high and white. — Christina Rossetti.



IN MEMORY OF THOSE SEEKING FREEDOM—BERLIN— This West Berlin memorial commemorates those Germans who have died seeking freedom by climbing the infamous Communist wall dividing East and West Berlin. While it has been confirmed that 54 persons have been killed in attempting to cross the border since the wall was erected in 1961, unofficially three times that number have been slain. (RNS photo)

Names In The News

Mrs. N. A. Baumgartner, mother of Mrs. Harold E. Renfrow, missionary to South Brazil, died December 14. Mrs. Renfrow, now on furlough, may be addressed at 519 LeRoy St., Boonville, Mo. She, the former Nona Baumgartner, was born and reared in Boone County, Missouri. She was appointed a missionary in 1955.

Rev. and Mrs. Thomas E. Thurman, missionaries to Pakistan, arrived in Dacca, December 7 to begin in language study. They may be addressed at P. O. Box 99, Ramna, Dacca 2, East Pakistan. He is a native of Monticello, Miss.; she, the former Gloria Philpot, is a native of McWilliams, Ala. When they were appointed missionaries in 1964 he was a missionary for Bethlehem Baptist Association, Frisco City, Ala.

Rev. and Mrs. John A. Parker, missionaries to Chile, were scheduled to arrive in the States December 14 for furlough. They may be addressed at Box 93, Pickton, Tex. He is a native of Lucedale, Miss.; she, the former Ruby Hayden, is a native of Pickton.

Dr. Harold F. Gallaspy has accepted the position of educational director and camp manager for District Six of the Louisiana Baptist Convention—in the Shreveport area. For the past two years he has served as educational director with the New Orleans

Baptist Association. A graduate of Mississippi College, he received a doctor's degree from New Orleans Seminary. He is married to the former Juanita Hammond of Newton, Miss. (also Dr. Gallaspy's birthplace.) They have three children. Mrs. Gallaspy, a registered nurse, is a graduate of Baptist Hospital, Jackson.

Rev. Frank Leggett, who was ordained to the gospel ministry by First Church, Yazoo City, on December 12, has accepted the pastorate of Oil City Church. A native of Lincoln County, he was licensed to preach by Union Hall Church of that county. He graduated from Mississippi College in 1963. Mr. and Mrs. Leggett have three children. Rev. James Yates is pastor at Yazoo City.

William Carey College students were guest participants in two churches on Sunday, December 12, in connection with the special season of prayer for foreign missions and the Lottie Moon Christmas Offering. At West Union Church in Carriere, were Wilfred Pounds, Mary Jean McNealy, Stanley Howell, and Audrey Lumpkin. Senior student Pounds spoke on world missions during the morning worship service and gave a slide talk on his work as a summer missionary in Ecuador during the evening service. Mary Jean McNealy, a missionary daughter from Brazil, and Stanley How-

Thursday, January 6, 1966

THE BAPTIST RECORD 7

Sunday Reports

Sunday School Attendance Additions To The Church Training Union Attendance

JANUARY 2, 1966

Brandon, 1st	423	179
Bruce, 1st	321	147
Canton, Center Terrace	295	107
Cleveland		
Morrison Chapel	408	77
Clinton, Morrison Hgts	380	182
Grenada, 1st	394	166
Gulftport, 1st	806	251
Handboro	335	89
Hattiesburg		
38th Avenue	209	126
University	134	77
Main Street	798	276
Main	783	272
North Main	645	249
Central	281	167
Jackson		
Robinson Street	279	128
Raymond Road	118	78
Crestwood	288	130
Alta Woods	1005	348
First	1225	24
Woodville Heights	245	117
West Jackson	402	175
Hillcrest	373	234
Colonial Heights	947	340
Parkway	361	128
Briarwood Drive	1349	869
Calvary	61	47
Mission	367	189
Highland	569	174
Woodland Hills	726	232
Ridgecrest	336	125
Southside	569	174
Daniel	1329	518
Broadmoor	512	187
Oak Forest		
Kosciusko		
First	434	159
Main	421	140
Maple St. Chapel	13	19
Parkway	192	70
Laurel		
First	440	145
Highland	477	140
West Laurel	351	120
Plainway	201	90
Trinity	163	81
Second Avenue	424	117
Main	331	
Mission	92	
Magnolia St.	373	172
Long Beach, 1st	557	153
Main	509	128
Mission	28	25
Ludlow	75	24
McComb		
Navilla	258	117
Southside	228	97
Locust Street	166	97

Meridian:			
Calvary	420	127	5
Fewell Survey Man	41	23	1
Pine Springs Man	38		
Fifteenth Avenue	502	184	1
Fulton Avenue Man	35	23	
State Boulevard	430	145	2
Poplar, Springs Drive	519	125	3
Collinsville	124	77	
Oakland Heights	357	108	
Monticello	205	64	
Mountain Creek			
(Rankin)	93	46	
Pearl (Rankin)	353	140	1
Pearson (Rankin)	215	67	2
Poplar Flat (Winston)	146	82	
Rosedale, First	119	65	
Sardis (Copiah)	55	39	2
Sharon, First (Jones)	153	51	
Springfield (Scott)	117	39	
Star	137	80	
Starkville, First	793	401	2
Sunshine (Rankin)	170	87	
Vicksburg, Immanuel	118	47	1
West Point, First	519	203	1

Role Of Church Changes With Cuban Refugees

MIAMI (BP)—The role of the individual church in resettling the present influx of Cuban refugees into the United States has changed.

"The church is no longer dominant — the burden now rests on the friend or relative," said Baptist Missionary Hubert O. Hurt of Miami.

He was explaining what the Baptist refugee center here does to help some of the more than 500 Cubans entering the country each week.

Hurt, now a general missionary of the Southern Baptist Home Mission Board to language groups in Florida, served in Cuba for four years before transferring to Panama in 1961. He came to Florida this year.

"What changed the situation from that of four years ago," he explained, "is the governments (both Cuban and U.S.) have restricted the immigration to those with friends or relatives who assure them of resettlement."

The new refugee hardly gets a look at Miami before he is shuttled off to another city, and less than 20 per cent of the refugees stay in the Miami area. These have relatives and friends here.

Hurt said the flights out of Cuba average carrying 90 refugees a day, and they do not fly on Saturday or Sunday.

Once in Miami the government processes them for health and political purposes, then releases them to friends staying in Miami and files the others out within a day or two.

Hurt said the Baptist center was helping with dossiers for many of these cases, notifying state Baptist chairmen of Cuban relief and resettlement of their coming.

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2. _____
3. _____

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐
If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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DEVOTION—

Sense Of Mission

By Dr. L. Gordon Sansing

Secretary, Department of Evangelism

Where there is no vision, the people perish; but he that keepeth the law, happy is he. Proverbs 29:18.

Where there is no vision—no sense of mission—the people perish. We live in a perishing world and it is not largely because of our lack of vision?—our lack of a clear sense of mission? Men of vision live creatively. They seek to set in motion influences, ideas, and realities that will go on blessing humanity.

"Vision is the Aladdin's lamp of the soul. It is the divine spark that lights the lamp of progress. It is the hand that pushes aside the curtains of night to let the sunrise in. It is vision that guides a log-cabin boy to the presidency of our Republic. Vision gave wings to man, pulled atomic energy from the sun, subdued the forces of nature, making them the soulless and untiring slaves of those whom such powers held in bondage since time began." (American Way). It is this sort of vision, plus a vision of the help of God that has been the means of giving the best to our world. It has lifted the minds of men from crass materialism to a place of dedicated service to mankind.

The story is told in the Alexander Co-ordinator of a man who found a shiny new dime in the road. From then on his mind was focused on small things and he never lifted his eyes from the ground while walking. At the end of forty years, he accumulated 34,947 buttons, 54,712 pins, 11 pennies, a bent back and a bad disposition. He lost the glories of the light, the smiles of friends, the beauties of nature, and opportunity to serve his fellow men and to spread happiness.

Men with a sense of mission have pointed out the beauties of God's universe. They have been the means of brightening the day for many a frustrated soul. They have kept alive the spirit of evangelism that has brought multitudes into the Kingdom of God through faith in Jesus Christ. They have helped Christians to grow in character and usefulness. They have helped to keep alive those principles of human dignity and goodwill that characterize the members of the Kingdom.

The world needs nothing more today than it needs a new vision of the Cross of Calvary where Jesus paid the supreme price for the redemption of mankind. There is revealed the love of God as nowhere else in all history. "God so loved the world; that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

There is redemption at the Cross. Man, because of his sin, was alienated from God. The Cross was the means of bringing about reconciliation between a Holy God and sinful man through the atonement of Jesus Christ. When one experiences Christ he is at peace with others. The only way, as I see it, there will ever be peace in our world is when all men everywhere become brothers in Christ. God help us to see this and may we with a sense of mission continually dedicate ourselves to this way of life. People are hopelessly lost, apart from Christ. He is the only answer to our loneliness. With a conviction of this truth and empowered by the Holy Spirit of God, we must take this message to men everywhere. Having won men to the Saviour, then comes growth and development of the saved into the likeness of the Son of God.

A good world will never be with bad men. Thus the urgency of our mission.

wide reception immediately following the service, and presented a silver coffee and tea service to the couple. The highlight of the evening was the presentation of a car alarm clock to the pastor from his deacons. Over 200 members and guests were present.



THE CONSTRUCTION of the new educational building center, ended the long-range building program of East Heights Church, Tupelo, which began in 1960 with the construction of the new sanctuary, right. The new educational facilities were completed in November and the entire church physical plant was dedicated in a special service Sunday, December 5, with the pastor, Rev. Harold Wilder, leading the service. Worship and educational facilities are now provided for 750 people. Members of the Building Committee were: Bobby Chism, Chairman, Wayne Jernigan, Reginal Moore.

Class Honors Retiring Teacher

The Mary Lou Anderson Class of First Church, Gulfport, honored their teacher, Mrs. C. K. (Mary Lou) Anderson at their annual Christmas party. Mrs. Anderson has just retired as teacher of the class of adult women, after fifteen years. (Dr. William G. Tanner is her pastor, and Jack Cox is superintendent of the Sunday school.)

Mrs. C. K. Anderson (Mary Lou) was born December 21, 1886, in Jackson, Tennessee, to John Wesley and Lurita Huddleston Stumph. On April 19, 1909, she married Charlie Anderson who was associated in the hardware business. They resided in Laurel and Ellisville, Mississippi, before moving to Gulfport in 1921, where they and their family have been and continue active workers in the First Baptist Church.

C. K. Anderson was a deacon for 20 years and property custodian of the church for 10 years before his retirement.

Mrs. Anderson has been a leader and teacher in the Sunday school, W.M.U., G.A., Y.W.A., and Training Union.

About 1950 Mrs. Anderson organized and has taught a Sunday school class for Adult women, later named: MARY LOU ANDERSON CLASS. She retired as active teacher last October and the class honored her by dedicating its annual Christmas party to: "THIS IS



Mrs. C. K. Anderson

YOUR LIFE, MARY LOU ANDERSON," prepared by Miss Louise Anderson, Mrs. Clyde Thompson, and Mrs. Charles Jarman.

The book, a pin and corsage were presented to Mrs. Anderson. Class members, family, relatives and friends joined in paying tribute to both Mr. and Mrs. Anderson, not only for their lifetime of service but the Christian example of their lives shared with others.

Mr. and Mrs. Anderson and daughter Louise reside at 3713—9th Street, Gulfport. Three sons, Oliver, Charles, and Wray, are associated in the Coast Hardware Company. A fourth son, Edwin, is deceased.

Ingraham Honored At Retirement

NASHVILLE (BP)— Baptist denominational workers from throughout the nation paid tribute here to Harold E. Ingraham at a banquet in his honor at the Southern Baptist Sunday School Board.

Ingraham retires on Feb. 28, 1966 after serving on the Sunday School Board staff for a total of 44 years. He has been director of the board's service division since 1954.

More than 450 denominational leaders, many of them attending the state secretaries' meetings at the board, paid tribute to Ingraham's long years of service during the banquet meeting.

J. P. Edmunds, Sunday School Board representative, and E. W. Westmoreland, religious education secretary for Oklahoma Baptists, spoke to the crowd, praising Ingraham's service.

BSSB Employees Are Honored

Nashville — Miss Grace Allred and Miss Florrie Anne Lawton, employees in the Sunday School Board's Training Union department, have been selected for inclusion in the 1965 edition of "Outstanding Young Women of America."

"Outstanding Young Women of America" is an annual biographical compilation of approximately 6,000 outstanding young women between the

GUATEMALA BAPTISTS HONORED

Two young Guatemalan Baptists recently graduated with honors from schools in Guatemala City.

Nineteen-year-old Edgar Diaz, an active choir member at Bethany Baptist Church, was awarded both the scholarship medal and the Bible-knowledge medal at a Christian high school. Enrique Diaz (no kin), pastor of a young church in Guatemala City, was named outstanding graduate of the year in one of the city's night schools.

Both men received diplomas qualifying them as professors of primary education. Pastor Diaz is also an honor graduate of the Guatemalan Baptist Theological Institute, Guatemala City.

Churches In The News

Temple Church, Hattiesburg ordained four deacons December 12: Charles Breckenridge, C. M. Grantham, Calvin Smith, and J. K. McMahon. The pastor, Rev. J. Harold Stephens led in the examination. The charge to the church was given by Rev. J. M. Garner; the charge to the deacons was given by Dr. Joel Ray. The ordination prayer was led by Rev. C. S. Moulder.

New Providence Church near Carthage, in Leake county, recently ordained Ide B. Dickens, Jr. (pictured) as a deacon. Mr. Dickens, Sunday school superintendent, was chairman of the Building Committee for New Providence's beautiful new church. Herman Gross, who also served on the Building Committee, was ordained a deacon the same night.

ages of 21 and 36, who have distinguished themselves in one or more fields of civic or professional endeavor.

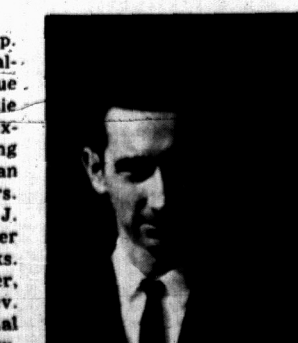


BELLEHAVEN MISSION CALLS PASTOR

Rev. W. C. Commings of Ocean Springs has accepted a call to the Bellehaven Mission of Jackson County.

Mr. Commings, graduate of Clarke College and William Carey College, has pastored several churches in South Mississippi and Alabama. Before assuming his duties on December 26 he served as Interim Pastor at Parkway Church in Pascagoula.

Bellehaven, a mission of Bellefontaine Church, Rev. G. E. Jolley, pastor, already has a full-time program. The building, being erected by the men of the mission, is almost completed. Presently the Sunday School is averaging about 50, with 45 in Training Union.



REV. JIMMY ROUSTON has been ordained to the gospel ministry by the Flag Lake Church, Tate County. Rev. Claude Howe delivered the ordination sermon; Rev. Sam Parks, Jr. delivered the charge to the church and the candidate.



Rev. John F. Jones

Is Ordained

The Pleasant Home Church, Jones County, has ordained John F. Jones to the gospel ministry.

Mr. Jones, who is now serving as interim pastor at the Mossville First Church, is the son of W. L. Jones of Rt. 7, Laurel.

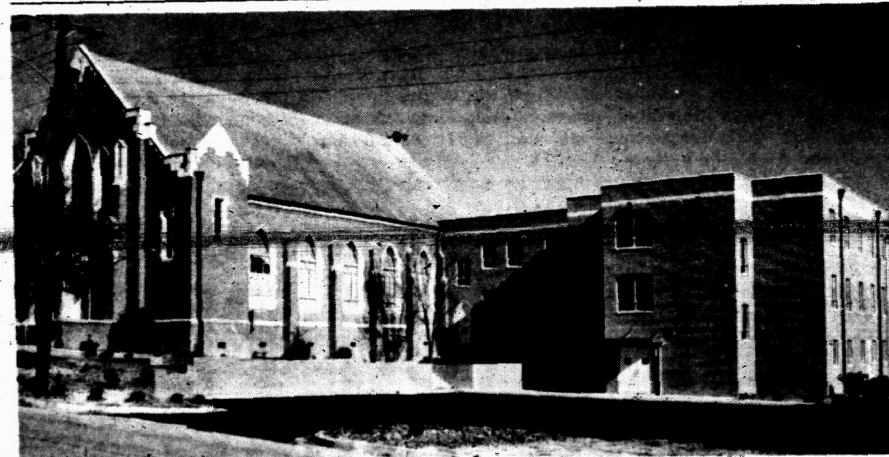
Jones is a graduate of Stranger High School of Jasper County, and is presently attending Clarke College, where he and his wife, Dorothy, are residing. His future plans include seminary training.

Rev. Richard Gordon is pastor at Pleasant Home.

Hillcrest Deacons Honor Pastor, Wife

On December 12, deacons of Hillcrest Church, Jackson, paid tribute to their pastor, Rev. G. C. Cox, and his wife. During the evening worship service several deacons gave personal testimonies on what their pastor and wife meant to them and their families personally. The following men took part in the program: Charles Shaffer, Charles Keen, Curtis Brister, Grady Marler, Prentiss Bradshaw, and Luke Sandifer. After the testimonies Mr. Sandifer presented a gold plaque to Mrs. Cox. Mr. Shaffer presented a gold plaque to Mr. Cox. Each plaque held words of appreciation from the deacons for Mr. and Mrs. Cox's fine work at Hillcrest.

The deacons honored Mr. and Mrs. Cox with a church-



"DEDICATION DAY" was held at First Church, Eupora, on December 19. A new three-story educational building was dedicated, which contains five assembly rooms; 16 classrooms; a nursery suite; a music suite with a choir room, men's and women's robe rooms and the director's office. The Fellowship Hall was enlarged and includes stage facilities. At the morning service the pastor, Rev. William S. Stewart, delivered the dedicatory sermon. A special service of dedication took place at 2:00 p.m. in the church auditorium, followed by "open house." The evening service featured a program of Christmas music presented by the church choir under the direction of Mrs. H. K. Curry, Minister of Music. This program was conducted with a candlelight service.

1966 Student Summer Missions Viewed At Meet

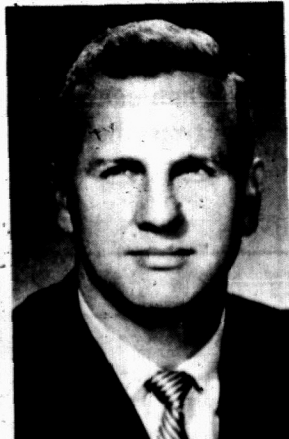
NASHVILLE — At least 60 students, representing Baptist Student Unions in 18 states, will serve as 1966 summer missionaries in cooperation with the Foreign Mission Board in 25 foreign countries, according to David K. Alexander, secretary of the student department, Sunday School Board.

Approximately 20 other foreign mission opportunities are pending decision of state directors of Baptist student work and the response of student volunteers.

These decisions are being confirmed by the state directors of Baptist student work meeting in conference in Nashville Dec. 13-17.

In home mission activity 77 students representing Baptist Student Unions in 23 states will serve in cooperation with the Home Mission Board in 31 states, he said.

The Baptist Student Union-sponsored Summer Missions Project is coordinated by the student department, BSSB, and is a joint project with the state departments of student work, the Foreign Mission



RAS B. ROBINSON JR., a native of Overt, Miss., on Jan. 3 assumed a new position at the Baptist Sunday School Board where he has been employed since 1960. Robinson became marketing analyst in the BSSB's publishing division office. He formerly was serving as supervisor of the systems section, organization and methods staff in the office of management services. He is the son of the late R. B. Robinson, Sr., and Mrs. Olivia Robinson, now of

Board, and the Home Mission Board.

Art Driscoll, administration consultant in the student department, BSSB, is coordinating the project.

Music Workers Discuss Growth

NASHVILLE — The theme "Growth" was heard with many variations during the annual church music secretaries meeting Dec. 14-17 at the Sunday School Board, Nashville.

Church music secretaries and five associate secretaries from 30 states were invited to the meeting to discuss and improvise the theme for use in their state's program. Also present were the deans of the schools of music of five Southern Baptist seminaries.

"Growth" was discussed "Through reviewing our past," "Through increase in the number of churches reporting on their music ministry," "Through Goal Setting," "Through Knowing Our Needs," "Through the Church Growth Plan," "Through Evangelism," and "Through Serving Our Constituency."

Gardner-Webb Okays Campus Design

BOILING SPRINGS, N. C. (BP)—Trustees for Gardner-Webb College (Baptist) here employed an Oklahoma man to draw the master plan for a campus layout projecting the college's facilities for the next twenty years.

CROSBYS GIVE ORGAN TO 1ST PICAYUNE

Sunday, December 12, Paul Padgett, Minister of Music, First Church, Picayune, presented the contract for a new organ to First Church on behalf of Mr. and Mrs. L. O. Crosby, Jr. The organ will be an addition to the present Moeller organ which was given to the church by the three sons of the late L. O. Crosby, Sr. in his memory.

Part of the present organ will be retained, with the addition of a new three-manual console with draw-knob stop and additional ranks of pipe which will build the organ to 41 ranks. All of this will be provided for at a total cost of \$47,200. The completion date of the new organ is set for December 1, 1966.

In his presentation, Mr. Padgett stated that the new organ will be most adequate and in keeping with the new million-dollar sanctuary which will be completed in late spring.

Until the new organ is completed, the present organ will be moved and used by the congregation.

Rev. Carless Evans, Jr. is pastor.

Mars Hill College Names President

MARS HILLS, N. C. (BP)—Fred Blake Bentley, a 30-year-old assistant dean and assistant professor of education at the University of Louisville, has been named president of Mars Hill College here effective July 1.

He will succeed Hoyt Blackwell, 75, who will retire after 28 years as head of the Baptist college.

The youthful administrator was elected unanimously by the school's board of trustees on the recommendation of a special committee appointed in May of 1964 when Blackwell announced plans to retire.

The proposed campus would take care of a possible enrollment of 5,000 students within 20 years.

Trustees voted to approve employment of Robert Ruckel, of Norman, Okla., to draw the master plan for future development.



Rev. S. T. Brown

Is Licensed

Strayhorn Church, Tate County, licensed Sterling T. Brown to the gospel ministry on December 19. Rev. Alton White, pastor, made the presentation.

Mr. Brown is a graduate of Northwest Mississippi Junior College at Senatobia and Mississippi State University at Starkville. He has been teaching school for twelve years, and is at present principal at Strayhorn School.

Mr. Brown is married and the father of three children.



REV. DAVIS BERRYHILL, son of Mr. and Mrs. W. R. Berryhill, was ordained to the gospel ministry December 12, at Central Church, McComb. The pastor, Rev. Bob Lynch, delivered the ordination sermon. The church presented to the ordination candidate a Bible. Mr. Berryhill is serving as interim pastor of the Progress Church, Progress, Miss.

Trinity, Fulton Calls New Pastor

Rev. Horace C. Thomas, pastor of Belden Church (Lee) for the past ten years, has accepted the pastorate of Trinity Church, Fulton (Itawamba). He will begin work in Fulton on February 1.

A native of Union County, he received his early education there, and is a graduate of Blue Mountain College. He is married to the former Delly Nne Murrah. They have one son, Gregg, 6.

Steens Ordains New Pastor

Steens Church, Lowndes Association, held an ordination service on December 12, to ordain Eugene Taylor to the gospel ministry.

Mr. Taylor has accepted the pastorate of Steens Church, Steens, Miss.

Rev. W. M. Daves, pastor of Fulton, preached the ordination sermon and delivered the charge. Others on program were K. Z. Stevens, Carey Sansing, Jerry Brownlee, Jack Brown, John Stevens, Elvis Gregory, and C. A. Hess, Banks Hardy, H. O. Haywood.

Mr. Taylor plans to enter New Orleans Seminary in the near future. He is married to the former Betty Shook of Columbus, and they have three girls.

Temple Pastor's Mother Dies

Services were held at 3 p. m. Sunday, Dec. 12, at Calvary Church, Route 4, Bogue Chitto, Miss. for Mrs. Lizzie Gatlin Smith, who died unexpectedly Friday morning Dec. 10 at her home of an apparent heart attack. Mrs. Smith was the widow of A. J. Smith, Sr. who preceded her in death by only three weeks.

Rev. Gordon Shamburger, Rev. Howard Smith, and Rev. T. P. Bryan officiated. Burial was in the church cemetery.

Survivors are two sons, Rev. G. W. Smith, pastor of Temple Church, Petal, and A. J. Smith, Jr. of Monticello; three daughters, Mrs. Cullen Crosby of Bogue Chitto, Mrs. E. H. Corban, and Mrs. John R. Wright, of Baton Rouge; two brothers, one sister, 17 grandchildren, 15 great-grandchildren.